

MOODY BIBLE INSTITUTE MONTHLY

March

1932



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John 17:24; Jude 24, 25

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By Anne Catherine White, Portland, Ore.

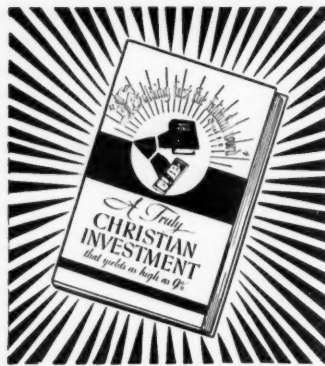
A shout!
A trumpet note!
A Glorious Presence in the azure sky!
A gasp,
A thrill of joy,
And we are with Him in the twinkling of an eye!

A glance,
An upward look,
Caught up to be with Christ forevermore!
The dead alive!
The living glorified!
Fulfilled are all His promises that came before!

His face!
His joy supreme!
Our souls find rapture only at His feet!
Blameless!
Without a spot!
We enter into heaven's joy complete!

Strike harps,
O sound His praise
We know Him as we never knew before!
God's love!
God's matchless grace!
'Twill take eternity to tell while we adore!

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A Message

*-to those eager to spread the
Word of God and to assure
themselves of a safe life-income*



*This is the
beautiful edi-
fice of the
New York
Bible Society.
The Society
was founded in
1809*

IN THIS interesting booklet (which will be sent for the asking) you will find a sincere message—of service to others and of interest to yourself.

Here you will read the story of a Society which has given 122 years of Christian service, and which now distributes over 900,000 Bibles and Scripture portions each year in 71 different languages to immigrants, sailors, the poor in the slums, the desolate in prisons, the sick in hospitals, the lonely in hotels and in raised type to the needy Blind.

**How Your Investment
Protects You and Helps Others**

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New York Bible Society

Dep't 5C, 5 East 48th Street, New York, N. Y.

Without cost or obligation to me, please send me your booklet "A Truly Christian Investment" which tells all about your Bible Annuity Bonds.

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Read the message contained in the booklet, "A Truly Christian Investment." The coupon will bring *your* copy, without the slightest obligation. If you are sincerely interested in rendering a worth-while service to others at the same time assure yourself a safe income, send this coupon at once.



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Moody Bible Institute Monthly

MARCH, 1932

EDITORIAL NOTES

For I through the law am dead to the law, that I might live unto God.—Galatians 2:19.

About a year ago or more, the newspapers reported the electrocution of Ruth Snyder and her paramour, who thus paid the penalty for the murder of her husband. The reports **Cut from the Loaf** noted that the trial judge furnished the sheriff a blue commitment card, and that when the life of the condemned was extinct the sheriff wrote across the card in red ink, the words, "Discharged through execution."

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There is a great difference between the two cases, however. What has become of Ruth Snyder and her paramour we must leave to the mercy of the Judge of the whole earth who doeth right (Gen. 18:25). But concerning what became of Paul we are left in no doubt, for he says, "It is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself for me" (Gal. 2:20 R.V.).

It was at a Bible conference in California that we heard Dr. John C. Page use this illustration with deep effect, and it has been retained in mind for this issue when we are commemorating the sacrifice of Him "who was delivered for our offences, and was raised again for our justification" (Rom. 4:25).

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Professor James Henry Breasted, of the University of Chicago, is a great man and has accomplished great things in archaeology, especially in "Shoemaker, Egypt. The Church and Stick to the world are much indebted to him and to those who by their means have made his work a success. Dr. John H. Finley, of the *New York Times*, says that no man since Alexander the Great has contributed more to glorify the Near East than Dr. Breasted. A good deal to

crowd into one sentence, but we are not rising to dispute it.

However, there is something else which we would dispute. And that is what Professor Breasted himself says, or at least, what a newspaper report makes him say, about the rise of man. He is an evolutionist, and would have us believe that man's soul, that is to say, man's "conscience and character," sprang from himself. They were not of God, but the outgrowth of man's social experience. They were a discovery that man made and which was his crowning glory. He even gives us the date and the place of the achievement, namely, 2000 B. C., in the shadow of the Great Pyramid.

And this was all done, Dr. Breasted tells us, "entirely independent of religion." Indeed, according to the professor, "it transformed religion, for it brought forth for the first time a god of brotherly kindness." In other words, out of man's social experience came not only his own soul, but his own god also.

There will be thousands of deluded people who will believe this foolishness because a great archaeologist said it. But what does he know about it and by what authority does he speak? We have Moses and the prophets, let us hear them. Was not Moses born and did he not live in Egypt for the first forty years of his life? Was he not learned in all the wisdom of the Egyptians? Did he not know living Pharaohs whose mummies only have been looked upon by Professor Breasted? Did he not dwell in their palaces as one brought up with them? And was not this somewhere about the time the imaginary man of the archaeologist was discovering that he had a soul and was evolving a god? What is Moses' testimony about these matters?

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Probably from this incident came the saying, "A shoemaker should stick to his last," which we respectfully commend to Professor Breasted. What he says about archaeology we will accept with gratitude, but when he enters other fields where he is uninformed and has no experience, we would ask him to return to his own domain.

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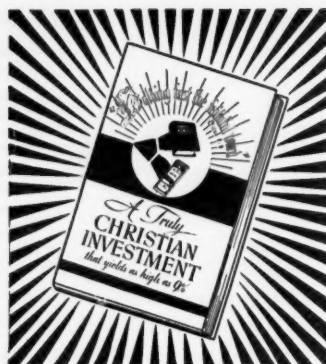
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We admit that the Roman Catholic Church believes the Bible to be the Word of God, in which she rebukes many forms of Protestantism, but alas, she makes much of it to be of none effect through her traditions. We admit that she believes our Lord Jesus Christ to be indeed the Son of God and Himself the Very God, but she minimizes His prerogative by exalting the worship of His human mother who was a sinner like the rest of us, and who required His atone-



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ment on the Cross as well as we.

We admit that mothers who are "annoyed by children and the marriage bonds," to quote the encyclical, "would find it particularly useful to lift their eyes to the Virgin Mary, and seriously consider to what height of dignity she has elevated the very heavy task of mothers." But we would not have them do so at the cost of venerating her as the "Queen of Heaven," or imagining that they need her "protection," when they have that of Him who died for them and rose again.

We have little doubt that the papacy is designed to multiply greatly its converts in the days that are just ahead, but it is unlikely to gain a single soul from among them who really knows the Word of God and is illumined in its understanding by the Holy Ghost.

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Last Christmas, the former Kaiser of Germany granted an interview to a Hungarian writer, in which he said several interesting things,

Germany but that which most arrested our attention was his statement that "we Germans are an Eastern people." He insisted that they were not Westerners. In other words, they should not be linked in any economic or spiritual alliance with France or England. "Like the Russians," said he, "we cling with all our roots to the East." Indeed he made the startling statement, so said the reporter, that "Germany's next kin is Russia."

We call attention to this because in our opinion it agrees with Scripture prophecy. When the Western nations, "the peoples of the Mediterranean basin," as the Kaiser identified them, when they shall gather against Jerusalem under the Antichrist, another military combination from the East gathers against her also. Whether the latter gathering will occur at the same time as the other, and for the purpose of opposing its aggrandizement, or at a later time after the Mediterranean (Roman) nations under the Antichrist shall be destroyed, this we cannot say. But the proof of the eastern alliance and its objective is found in Ezekiel 38 and 39. Russia is there, and in her train is Germany, if the name "Gomer" in that chapter is so correctly interpreted.

Germany, east of the Rhine, never was taken into the Roman Empire, and when at the end of this age, that empire as such is again in evidence, Germany will "not be linked" with it, to use the Kaiser's phrase. But if not linked with the West, it stands to reason in the light of current events, that it will march under the banner of the rising nation of the East, and that is Russia.

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As we understand it, these initials stand for a subsidiary organization of the Communist Party of America, whose full name is "League for Industrial Democracy." We have just been reading the programs of their Annual Intercollegiate Conferences, which were held simultaneously last December, and rather significantly, in the Union Theological Seminary, New York, and the University of

Chicago. The conference theme in the one was "Guiding the Revolution," and in the other, "New Tactics in the Social Conflict."

Little does the public realize what advance is being made along these lines in the thinking of our college youth and the younger generation of so-called Christian clergymen. Even those who should know better are advocating an easy toleration for it, while all the time the crater is steadily rising to the boiling point. A terrific explosion is due before long, but God will take care of His own.

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While the United States is welcoming Atheism and our courts are granting incorporation to an association for its propagation, Germany is doing just the opposite. Demonstrations of atheists in that country are forbidden, as it is considered that Atheism

Modern Idea of Progress

and Communism are practically the same. The Catholic and Lutheran Churches are leading in the fight, but individuals of distinction, like Gustav Krupp von Bohlen for example, are also actively interested. While Adolf Hitler, leader of the national socialists, believes that the Jews form one of the chief causes of the present economic tragedy, the head of the Krupp Company charges it upon the atheists.

This information comes to us by way of a special writer of the *Chicago Daily News*, who regards this movement against Atheism, which he classes with culture, as an illustration of "a reactionary spirit"! In other words, the further a nation gets away from God, the more progress it is making, in this writer's judgment.

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What do you think of this as an example of twentieth century civilization? There is a certain town in a certain state, neither of which we will name, that

Banking under Difficulties

supports one bank. Within two months the bank was held up and robbed twice. On both occasions the cashier "looked into menacing revolvers," the newspaper reports. Once he was kidnapped and once he was locked in the vault. But now he and the president, the only working force of the bank, lock and bar themselves within. One has a revolver in his pocket, and the other a shotgun leaning against his desk. Moreover push buttons here and there through the bank connect with outside alarms, which in case of danger warn armed guards at each end of the town.

And how is business conducted? Like a "speakeasy," if our readers know what that is. When a depositor knocks at the door, one of the two officials steps to the window and looks him over. If he is recognized, he is admitted, otherwise he must be identified. If he were a bank examiner it would be the same.

The plan works splendidly, so it is said! All of which goes to prove that, as the modernists say, the world is growing better all the time!

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A Minnesota farmer, in a very informing article on the depression and the way out of it, points to the fact that we have

Depression and the Way Out

only a choice between reduced production and reduced prices, and we agree with him. He then shows by a process of elimination that price reduction is the better of these two, and we agree in that also. If the big industrialists are not yet acting on that principle, certainly some of the retailers of their goods are doing so. And in the doing of it the consumer's eyes are being opened to the profits some of them have been making hitherto. Now let the industrialists follow their example. Let them curb their selfishness and share with the public the advantages of improved methods of production, and it will not be long before the upward trend begins. Wages must be reduced also, and selfishness curbed there as well as in the other cases. But normal buying will begin then, and the troubles of all the three classes will gradually wear away.

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"Oh, why do we continue to send out men and women into the darkness of heathendom to lighten the gloom, when they haven't even a torch with them!"

What Kind Are You Supporting?

So cries a woman who went to China as a teacher in a mission university. "My ideals and ideas were swept away in my eight years on the field, and I came home with my faith a wreck and my opinions of Christians very cynical."

Happily, after her return she was guided one Sunday into a Bible class where, under the teaching of a faithful expositor, her faith came back, her sin was confessed, and now she is rejoicing in the fellowship of Christ and of true believers in His name.

"If I could have but had my eyes on the Lord Jesus Christ out in China, His followers so-called might not have had their influence," she writes. "But, oh, the pity of sending men of strong personal influence to teach young China that 'God is a growing god; knows more about us this year than He did five years ago; that the Bible is a collection of myths and legends; that Jesus of Galilee developed the divine spark in us all to the highest degree' . . . and so on it goes!"

"God forgive us who are supporting such missionaries through denominational boards."

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In our last issue we spoke of this subject, and said that while the Father of his Country worshiped in an evangelical

church, yet in none of his writings had we seen any mention of our Lord Jesus Christ. But now a good brother, the Rev.

Mr. Krohn, of Carroll, Neb., reminds us that in his will, recorded in the Court House of Westmoreland County, Virginia, Washington wrote thus:

"Being heartily sorry from the bottom of my heart, for my sins past, most humbly desiring forgiveness of the same from the Almighty God, and my Saviour and Redeemer, in whom, and by the merits of Jesus Christ, I trust and believe assuredly to be saved and to have full remission and forgiveness of all my sins."

We say our brother "reminds us" of this, which is true, because on thus hear-

ing from him we recalled that the fact had been brought to our attention years ago, but had not been verified by us, and had been forgotten. We are grateful to now learn of it again, and to pass it on to our readers.

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At the Founder's Week Conference in the Moody Bible Institute, February 1-5, 1932, the following preamble and resolution sponsored by Dr. Charles G. Trumbull, editor of the *Sunday School Times*, Philadelphia, and the associate editor of the

New Topics for the Week of Prayer

MOODY BIBLE INSTITUTE MONTHLY, were unanimously adopted:

WHEREAS, For a long time it has been the custom of the religious press to publish topics with suggestions for a week of intercession and prayer at the opening of each year,

And WHEREAS, Recently the World's Evangelical Alliance, having the matter in charge, has inserted so much Modernism into the copy as to make it offensive to those who believe in "the faith delivered once for all to the saints,"

And WHEREAS, For the foregoing reason, it has become impossible for the

Sunday School Times, the MOODY BIBLE INSTITUTE MONTHLY, the *Evangelical Christian*, and other evangelical periodicals to longer continue the publication of those topics, therefore be it

Resolved, That a committee be appointed to communicate with representatives of interdenominational evangelical periodicals of this and other lands with reference to the preparation and publication of suitable topics and suggestions for the week of prayer beginning January, 1933.

The committee appointed in accordance with the above consisted of Clarence H. Benson and Charles G. Trumbull.

Practical and Perplexing Questions

Editorial

THE department of the MONTHLY carrying this title is in the thick of the battle these days, and its editor needs the prayers of all our faithful readers. He is no compromiser or "pussyfooted," but sometimes in his effort to visualize the local situation described by a correspondent and to suit his answer thereto, he lays himself open to criticisms of those who find it difficult to put themselves in his place.

Furthermore, the MONTHLY does not represent undenominationalism more than interdenominationalism. It knows that there are still in all the evangelical denominations pastors and membership loyal to "the faith delivered once for all to the saints," and in levelling its shafts at enemies it must observe caution not to injure friends.

These remarks are called forth by reflections on an answer appearing in our January issue, entitled, "Fundamentalism in Practice." A Mississippi correspondent had a pastor who denied the virgin birth of Jesus and His literal second coming, and a Bible class teacher who stood with the pastor. What was the correspondent to do? Should he try to find another church? Was it wrong for him to continue his financial support to his present church?

An Objectionable Answer

The editor showed the seriousness of the denial of the doctrines named, but expressed the thought that separation from the church would not remedy the situation unless "a goodly number" separated. He considered it better to stay, and pray, and testify, and distribute literature setting forth the truth. And concerning the financial support of the church, he did not regard the case so desperate as to make it wrong to contribute moderately thereto, while at the same time supporting other causes of unquestionable evangelical character.

This answer has called forth quite a few objections, and no wonder! One objector is convinced that the editor did not pray over that answer; another rebukes him with the remark that D. L. Moody would not approve of it; a third suggests that a new editor is needed for the department; and a fourth ends it all by just dropping the MONTHLY, does not care to have it any more.

All these remonstrances are wholesome and we are grateful for them—all except the last. Why should one reject a barrel of sugar because he discovered it to contain a grain of sand?

We are not only grateful for the remonstrances, however, but very sorry for their cause—all of us, including the editor of the department himself. When that inquirer asked, "Should I find another pastor and teacher?" he should have been answered, Yes. And when he asked, "Is it not wrong to continue my financial support of such a church?" he should have been answered in the same way. The editor of "Practical and Perplexing Questions" says this. He is a denominationalist, but he has come to fully realize that the old slogan, "Be loyal to your denomination," must take second place to "Be loyal to the Lord Jesus Christ."

What Has Wrought Conviction

Two or three things have come to his attention recently to confirm him in this stand, and it is he, Dr. Grant Stroh, editor of "Practical and Perplexing Questions," and not the editor-in-chief, who is speaking from this point on.

One of these things is the Princeton lectures last year of Dr. Paul W. Harrison, medical missionary to Mohammedan lands, who said that "instruction in the mission schools in India is so anti-Christian that not one in a thousand of the Hindu and Mohammedan students have become Christians, and that these unchristianized students, educated by means of Christian money supporting modernistic teachers, later become the most skillful opponents of the gospel." This being the case, and since such mission schools have ceased to function as evangelizing agencies of the Church, should evangelical Christians hesitate to withdraw financial support from them? Why continue to have a part in sharpening the intellects of those who later become enemies of the Word?

What is true of the educational work of many mission stations in foreign lands is equally true of our colleges and theological seminaries at home, particularly in our northern and western states. In most of them pagan culture with a Christian veneer has supplanted Christian training and culture. Purely intellectual standards generally prevail to the exclusion of the

spiritual. The Word of God is robbed of all its supernatural elements and the person and the atoning work of Jesus Christ are minimized and often ridiculed.

Not Counting the Cost

Hence honest hearts and true believers, who know the power and the peace of the old gospel, are raising the question, "Shall we continue to give the Lord's money to such institutions, and to other functioning agencies of the Church, such as the Federal Council of the Churches of America, which in spirit and character are no longer Christian?" We reply, how can any Christian who realizes his accountability to the Lord and Master use His money to support any kind of work that antagonizes or hinders the spread of the good news of salvation, which Christ made possible through His own sufferings and death, and which He has commanded His Church to propagate?

Conservative pastors are put into a tight place. They cannot plead ignorance, yet shall they continue to "play the game" and urge their people to support such an unholy alliance? Moreover, some pastors will perhaps unconsciously count the personal cost of thus breaking with "the machine." In many instances it would be unpopular and might interfere with personal ambitions. But this is no time to count the cost. The situation calls for heroic action, particularly upon the part of pastors. Will they permit anything to come between them and the Lord? "The cost of doing God's will never equals the cost of not doing it." "Safety first" is not a Christian slogan.

Sound Denominations Pledged Support

What we have said above has reference only to such denominations as shelter Modernism, whether it be in local pastors, in local church officials, in officials of denominational organizations, in false teachers, in disloyal institutions of learning, or in foreign missionaries. We congratulate those other denominations, especially in the Southland, which have not as yet been seriously affected by this growing menace, and pledge them our fullest co-operation. With them we pledge ourselves to have no fellowship with the unfruitful works of darkness lest we become partakers of their sins.

The Fifty-third Chapter of Isaiah

By Ellen E. Carlson, Chanute, Kan.

IN this chapter we find a true picture of the Servant of Jehovah. Although Isaiah prophesied some seven hundred years before the birth of Christ, he foresaw in detail how the Servant was to come and how He would be received.

The coming of the Messiah had been planned before the foundation of the world. God revealed it to our first parents, and later to Abraham, Moses and David; but at the time that Isaiah prophesied there seemed to be a noticeable silence and unconcern for the coming Messiah, whom he sets forth as the Servant of Jehovah.

The prophet starts out by asking, "Who hath believed our report?" And we know at the coming of Christ to earth, how few were concerned whether or not a Redeemer was ever coming. We have record of a few. Simeon and Anna were looking for the redemption of Israel and rejoiced to see the child, Christ Jesus. God had revealed unto Simeon that he was not to see death until he should first see the "salvation of the Lord." And then we have the wise men who came to worship and who brought gifts to the child Jesus; and the shepherds in the field who praised God when the angels brought the good tidings of "a Saviour which is Christ the Lord."

Israel as a whole, however, was ill prepared to receive the Messiah. No doubt if He had come with great pomp they would have been more ready to receive Him, but had they been more faithful in the study of God's Word, they would have known that the King of Israel was first to come as the suffering Messiah, and as the *Servant of Jehovah*. As such we have a picture of Him in this chapter.

A Root Out of Dry Ground

The prophet describes Him as a "root out of dry ground." A root out of dry ground has little hope of flourishing, and this may be truly said of Jesus. He spent His childhood and grew up into manhood in Nazareth, a small town of ill repute. When Nathanael first heard of Jesus, he

asked, "Can there any good thing come out of Nazareth?" Here Jesus lived a humble life, subject to His earthly parents, until He entered upon His public ministry. Although we know that He grew in grace and favor with God and man, yet there was nothing great about Him that attracted the attention of men. Not even his brethren believed on Him until after His death and resurrection.

He was as a root out of dry ground that had no form nor splendor; there was not such form that they would have pleasure in Him. We do not believe the prophet

drink in His dying hour, and after His death on the cross, His side was pierced. All of this He suffered for *you*—for *me*.

A Suffering Substitute

The thought that the Servant of Jehovah took on Himself our guilt occurs no less than twelve times in this chapter:

He hath borne our griefs.

He hath carried our sorrows.

He was wounded for our transgressions.

He was bruised for our iniquities.

The chastisement of our peace was upon Him.

With His stripes

we are healed.

The Lord hath

laid on Him the

iniquity of us all.

For the trans-

gressions of my

people He was

stricken.

His soul was

made an offering

for *our* sin.

He shall bear

our iniquities.

He was num-

bered with the

transgressors.

He bore the sins

of many.

"Yet did we es-

teem him stricken,

smitten of God."

Some who saw

Christ suffer, in-

stead of under-

standing that He

was bearing the

sins of others in a

mediatorial capac-

ity, imagined that

He was suffering

at God's hand for

His own sin; hence

they scoffed and

reviled Him, even

in His greatest

agony. But He

suffered this for our transgressions "for

all have sinned and come short of the

glory of God." As Isaiah says, "All we

like sheep have gone astray," and it became

necessary that someone should die in our

stead, someone spotless and without sin.

So God sacrificed His Son, His only Son,

because He was the only spotless, sinless

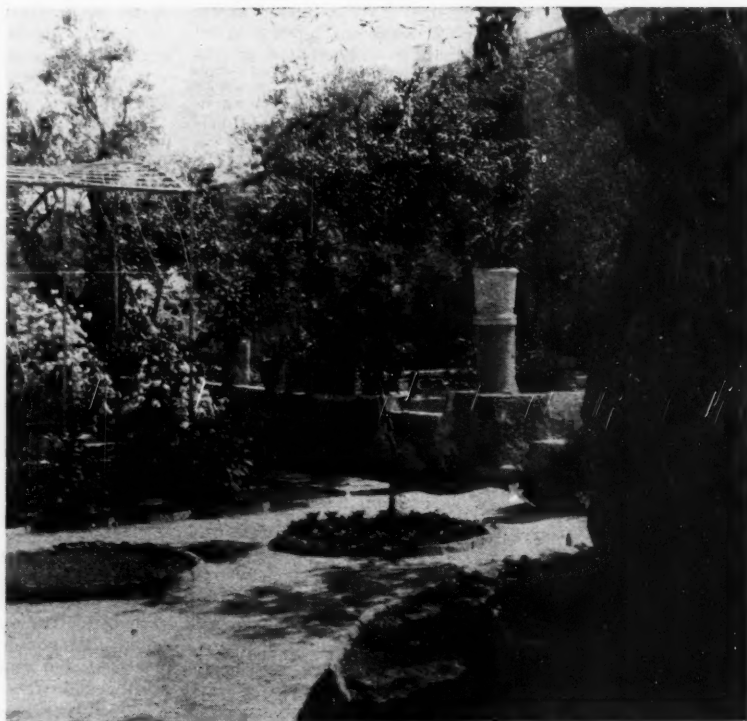
one. God gave His Son, but He did not

protest—"He was obedient even unto

death."

I heard a minister once say that when he was a child he used to wonder why God didn't give His own life, if He loved the world enough to make a sacrifice, but after he had children of his own, he was better able to understand the great love of God. He said, "How much sooner would I be willing to give my own life for a good cause than to give up any of my children." And so because of the love of God, the

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A Corner in the Garden of Gethsemane

meant to describe the personal appearance of our Lord. What he meant is that the Servant would have no splendid surroundings; no royal pomp or splendor, nothing to attract men's eyes or make them think Him anything extraordinary. It is impossible to suppose that there was not in His appearance something of winning grace and quiet majesty, but it was of a kind not adapted to draw the gaze of the multitudes.

When Christ was on earth, He was despised and rejected of men. The Jews accused Him of having a devil; men treated His divine doctrine as blasphemy; He was betrayed, spit upon, crowned with thorns, scourged, wounded, condemned, forsaken by God and man, and, while hanging upon the cursed cross, mocked at. They laughed at His prayer; cast lots for his clothing; gave Him gall and vinegar to

"Servant" in obedience became our substitute. He died in our stead, and although He was oppressed and sorely afflicted, "yet he opened not his mouth."

As a Lamb to the Slaughter

No doubt the prophet had often seen the dumb, innocent lamb led in silence to the altar to be slain, and thought of that touching scene. Just so, Jesus, when He was falsely accused of many things at the trial before the crucifixion, held His peace—He opened not his mouth.

The prophet sees Him "cut off out of the land of the living," and was not Jesus taken and put to death in the very prime of life? It was the intention of those wicked unbelieving Jews that He should be buried with the wicked, but by the interference of Joseph of Arimathea, who was a rich and righteous man, He was buried in a wealthy man's tomb. Thus we see how every detail of prophecy concerning the suffering Messiah was fulfilled in the life and death of Christ.

Christ not only died, but as it were, poured out His very soul for man, and now He ever liveth to make intercession for us all. This He began on the cross when He prayed for the very ones who were putting Him to death, and now He is in heaven making intercession for us.

Because Christ suffered and was put to grief and made a sacrifice for our sin, it was given Him to see the happy results of His suffering,

which means the formation of that Church which will live with Him forever in heaven. The fruit of His teaching has been the justification of many. All who believe and accept this salvation which Christ purchased for us by His suffering on the cross—each individual who by faith accepts Him as their personal Saviour, will be a new member added to the mystical body of Christ, which means the Church, or all those who are redeemed through the precious blood of Christ.

An Incident of the Civil War

During the Civil War, for a certain offense ten men were sentenced to be shot.

One was poor and had a family, and was much distressed in the thought of the condition in which he would have to leave them. A younger soldier, a friend and neighbor of this man, was deeply moved when he saw and heard this. Stepping forward to the commanding officer he offered to take his neighbor's place. The officer had no objection. The order was that ten men should be shot for the offense and if that number was made up, the law was satisfied. The neighbor with the deepest gratitude accepted the young soldier as his substitute. And so by the assent of the three parties concerned, the representative of the law, the condemned of the law, and the satisfier of the law by substitution, the matter was settled.

Willie Lear (that was the soldier's name), took the place of his friend in the line, and at the command "Fire!" fell with the others.

As the man for whom he died looked upon his blood, what do you believe would be his thought? If he were asked, "How is it that you were delivered from the sentence that was hanging over you?" would he be apt to ignore the work of his substitute by magnifying the importance of some fancied work of his own? Would he say, "Oh, I was saved by my faith and my determination to live a better life"? Would he leave out all mention of the death of that noble young man who died in his stead, as the alone cause of his escape?

Gethsemane

By Shirley Swetnam Still, Atlanta, Ga.

Dark days and hours must come to men,
And friends have said to me,
"This day or that I lived again
Gethsemane."

Oh, no! For He was infinite,
And infinite His woe;
Our finite pain Gethsemane?
Oh, no! No! No!

The Meaning of "Azazel"

By Rev. Grant Stroh, D.D., Moody Bible Institute, Chicago

UPON the Day of Atonement two goats were presented before Jehovah. Lots were cast upon both in order to designate which was for Jehovah and which was for "Azazel." We have capitalized this latter word, following the Revised Version, but the Authorized Version simply translates it "scapegoat."

This discordant usage reflects the uncertainty of the meaning of the Hebrew word and indicates the fact of diverse interpretations. Its very etymology is somewhat uncertain, and this has given rise to various explanations of the ceremony.

For example, "Azazel" has been taken to designate a distinct locality in the wilderness to which the live goat was led—an impossible explanation, since the law of the Day of Atonement was first observed during the years when Israel was moving from place to place in the wilderness. The word also has been interpreted as referring to a demon in the wilderness, and said to mean one who has separated himself from God. But the incongruity of putting a demon of this or any kind in contrast with Jehovah, rules out this interpretation. In later times some Jews and even Christian theologians, such as Origen, have regarded

"Azazel" as referring to Satan himself, who had departed from God.

Not a Proper Noun

While we confess that the meaning of "Azazel" is obscure, we see no good reason for making it a proper noun. In this we are following excellent authority. The Authorized Version contains the word "scapegoat" instead, and even the American Revision has the alternate word "removal" in the margin. The Two Version Oxford Bible has the same. The Newberry Bible renders the word, "goat of departure," deriving it from two Hebrew words meaning "goat," and "to depart."

Turning now to the two great concordances we find that Young gives the meaning of "Azazel," "a goat for going away"; and according to *Strong's Concordance* the word means "goat of departure." Thus we see these two standard works are quite decisive in their harmonious testimony, which also harmonizes with the ceremonies belonging to the great Day of Atonement.

In keeping with the uniform purpose of the Day of Atonement, and in obedience to his divine instructions, the high priest came forth from the Tabernacle, and in sight of the vast congregation placed both his hands

upon the head of the consecrated live goat, and then made confession of all the iniquities, transgressions, and sins of the people. This goat was then led away into the wilderness, so far away that he would be seen no more by the people, into the "land of forgetfulness" (Isa. 43:25; Jer. 31:34).

Type of the Living Saviour

Since the sins of "all the congregation of Israel" had already been atoned for by the death of the first goat, what is the significance of confessing and placing them upon the head of the live goat that was to carry them away with him? If these sins already had been atoned for, it certainly is incongruous to explain this ceremony as an act of judgment. This much ought to be clear. Everything must be in keeping with the purpose of the day, namely, atonement for sins.

The suggestion that the live goat directs our attention to the risen and living Saviour is one that appeals strongly to the present writer. In the New Testament the death and resurrection of our Lord are indissolubly joined together. Paul says, "If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:17);

also, He was "raised for our justification" (Rom. 4:25). And may we not see in the bearing away of the sins a reference to the truth in the proclamation of John the Baptist, who pointed to Jesus as the Lamb of God who "beareth away" our sins? Since the living Christ already has justified the believer, surely He will "remember our sins no more forever."

In the words of the excellent article upon "Azazel" in the *International Standard Bible Encyclopedia*, "Both goats, according to verse five, are to be regarded as a single sin sacrifice. . . . Both goats, so to say, represent two sides of the same thing." "The fact that the (live) goat is accom-

panied by somebody, and that it is to be taken to an uninhabited place, is to indicate the absolute impossibility of its return, i. e., the guilt has been absolutely forgiven and erased. . . ."

Christ's Work Finished and Complete

Such an interpretation is in complete harmony with the text and with the purpose of the Day of Atonement. It also accurately prefigures the finished work of the atoning grace of our Lord Jesus Christ, "who was delivered for our offenses, but raised for our justification." His blood completely atoned for our sins, which was foreshadowed by the atonement made by

the first goat; while His resurrection was a visible demonstration that the purpose of His expiatory death had been accomplished.

To introduce Satan in order to bear the final penalty of sins already atoned for by the Lamb of God, amounts to a denial of the efficacy of His death and resurrection. It amounts to saying that the Son of God failed to accomplish the work He came to do. Rather shall we not acclaim our High Priest as the One who Himself cleanses from all iniquity and at the present time is standing in the presence of God to make intercession for the saints and to plead our cause against Satan, our accuser (Rev. 12:10)?

"There They Crucified Him"

By Rev. Herbert Lockyer, Bradford, Yorks, England

ONE peculiarity of the Bible is its power to condense great truth into small compass. What other realms of literature take volumes to express, Scripture can reduce to short, terse phrases. Here is a case in point where the greatest fact in history is reduced by Luke to four plain words—"There they crucified him." Such a statement tells us, simply and definitely, what hundreds of books have tried to declare. And each word in the sentence glitters like a pearl upon the necklace of truth.

There—The most privileged place, Jerusalem, the Holy City.

They—The most religious people, the Jews, the chosen of God.

Crucified—The most shameful punishment, the extreme limit of the Roman law.

Him—The most exalted Person, Jesus, the Son of God.

Let us examine these words under the guidance of Him who caused them to be written in all their charming brevity.

I. There

It is important to notice where our Lord was crucified. It was at Jerusalem, just outside the city. Jerusalem was called the "Most Holy City," seeing that the Temple was therein, where the nation gathered for worship. Thither the Jews assembled, for Jerusalem localized the presence of God. "In Jerusalem is the place where men ought to worship." It was here that our Lord was crucified. He was not fit to die within the city, and thus died outside the wall. Yet the fact remains that Jesus was slain, and hanged upon a tree within the environs of the city called "holy."

But what a contradiction! The holiest Person dying the most unholy death in earth's most holy place! And Christ is being crucified afresh in the world's so-called holy places of worship! There are



Easter Landmarks in the Holy Land. "And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull." This place is believed by Gordon and many archaeologists to be Golgotha.

churches and temples reared by man, where worshipers gather to worship God, but not His Son, for therein He is not honored, loved, trusted, followed or accepted as the Lord of Glory. Christ is sometimes pierced from pulpits—His Golgotha is among the gowns; His Calvary is in a church. It is in many so-called holy places, where least expected, that He hears the old time cry, "We will not have this man to reign over us."

The dark tragedy of Calvary is being reenacted in these apostate days within the precincts of the Church. Jesus receives His deepest wounds where He expects the deep-

est sympathy. And, let us remember, that our homes and businesses are privileged places, if we profess to love and serve the Lord. Therefore, let us strive as blood-washed ones not to wound our Lord anew therein.

II. They

It is perfectly true that both Jew and Gentile had a hand in the dark crime of the cross, thus, bringing the whole world to be guilty of Christ's death. It was Pilate, a Gentile ruler, who gave the verdict and committed Jesus to the tree. It was a Gentile's death He died. It was Gentile soldiers who carried out the grim work of killing the spotless Lamb of God.

But let it not be forgotten that these Gentiles were only tools. Pilate, a heathen ruler, tried his best to save Christ from His cruel-hearted kinsmen. And so the foul deed is laid at the feet of the Jews, not Gentiles.

Listen to Peter on the Day of Pentecost—"Ye men of Israel . . . Jesus of Nazareth ye have taken and by wicked hands have crucified and slain." No wonder these Pharisees, scribes and rulers were pricked to the heart!

And truly we are in the presence of a great mystery here, for it was these devout religious leaders of a professedly holy nation who were guilty of Christ's shameful death. Those who were so exact and particular about the law, the worship of the Temple, who even rebuked Christ for His seeming Sabbath desecration—these were the men who crucified Him. He was not surrounded by a furious mob or a horde of wild uncivilized men, thirsting for His blood, but rejected, hounded to death, beaten and bruised and broken by so-called holy men.

Oh, can we realize, that the people among whom He came, whose nationality He took, were the very men who gloated over His

cruel death! And yet, strange though it may sound, we are living in days when such a dark crime is being repeated, for Jesus is being wounded in the house of His friends. His foes are still within His household. Base, coarse, brutal men, sunken in sin, admire Jesus when brought face to face with His claims. Under the preaching of His Cross they often fall at His pierced feet in love and submission, rising to live transformed lives, becoming beautiful by His grace.

No, it is not the wayward and godless who crucify Him afresh, but they within the household of the Church. Those who are professedly religious—such despise Christ's claims and hurry Him out to Calvary. Ministers and laymen too, who are modernists, must be included among His murderers. They may deny it, but the declaration is true. When leaders of religious thought treat Jesus as they do, relegating Him to the place of ordinary humanity, denying His miraculous birth, His sinlessness, His powers of deity, do they not continue the crime and cry of the Pharisees—"Crucify him?"

But let us come nearer to our own hearts. Do we realize that it is sadly possible to add to the wounds of Jesus? Whenever we slight Him, disobey His voice, act contrary to His wishes, then we pierce our precious Lord anew. Whenever we spurn the entreaty of the Holy Spirit within, thereby grieving Him, we hurt Jesus as well. We can fasten Him to the Cross with the nails of self-love, self-glory, self-pride, self-righteousness—those most bitter of all nails! Oh, let us add to His pleasure, not His pain!

III. Crucified

With usage we have lost the horror associated with this shameful, despicable word in the writings of the New Testament. To the Jews, crucifixion was a horrible, ignominious end, seeing that a cross meant the extreme limit of punishment, as execution

does with us. As we would speak with bated breath if one in our family had been made to die upon the gallows, so crucifixion carried a terrible stigma with it. Why, it is impossible to depict the shame, ignominy, agony and heartbreak such a death must have meant both to Jesus and His loved ones.

Crucified—dragged out; beaten with cords; nailed to a gibbet, naked and bleeding; hung up between heaven and earth to die a bitter, lingering, painful death! No wonder the natural sun hid its face, thus flooding the world with darkness, although it was the noontide hour. It was too awful a sight for creation to see the Creator dying in nakedness, shame and anguish; thus it provided Him with a robe of darkness.

Crucified! Ah, He is still crucified, or as the Word puts it, "crucified afresh." Every time we turn away from Jesus, despise His mercy, resist His Spirit, we hurry Him to the cross of rejection. Every time we yield to the Devil, we crown the beautiful brow of Jesus with more cruel, piercing thorns. But is one such terrible death not suffice? Is one Calvary not enough? Has Jesus not borne plenty, without the addition of more grief and pain? Then, why add to it?

When you drown the voice of conscience and silence the inner call of God, then in reality you are slaying the Son of God afresh. When He presents Himself for your choice, all your passions and desires rise, crying, "Crucify Him." And the tragedy is that all too often you are on the side of those forces, insisting upon the expulsion of Christ from your life. The voices of them, and of the chief priests prevailed, we read. And thus is it with many a sinner; the siren voices of the world, flesh and the Devil prevail over the inner voice of the Holy Spirit, as He urges the will to release Jesus, giving Him the throne of the life.

IV. Him

All of us can understand the death of the

two thieves, for, on their own word, they received "the due reward of their deeds"; but why should Jesus, the holiest and loveliest and divinest One who ever lived among men, die such a brutal death? Think of His own testimony—"Which of you convinceth me of sin?" of Pilate's confession as to His faultlessness; of the centurion's declaration as to His righteousness! Yet in cold blood the Jews crucified Him—the spotless Lamb, the Lord of Glory. What a mystery!

And yet so majestic was He, that as they slay Him, He returns good for evil, by praying for the forgiveness of His murderers. And when, after His resurrection He commissioned His disciples to be witnesses unto Him, He told them to begin at Jerusalem! What grace! In the supposedly holy place where the supposedly holy people had crucified Him—begin there!

And, blessed be His name, His grace is unchanged, for the greater your sin against Him, the greater His mercy toward you. His love never alters, although outraged and rejected.

The very one you heartlessly despise stands ready to forgive and cleanse you. Although you have spurned Him a thousand times, He waits to save your precious soul. The hand you helped to nail to the tree is now lovingly knocking at your heart's door.

If Jesus is still on the cross in so far as you are concerned, despised and rejected and unwanted, take Him down. Instead of a cross, give Him a throne! Instead of cruel piercings, give Him your heart's love! Say to Him in deep penitence, "Thou crucified Saviour, now living to save me, forgive and deliver my soul. Come, bury Thyself deep in my heart." And before your prayer is finally offered, this blessed Redeemer will enter your life and make you His own.

Who Guarded the Tomb?

By R. H. Young, Palmetto, Fla.

WHAT, the Roman soldiers of course! Do not all tradition and song and art, yes, and commentaries, and the Bible itself say so?

Yes, it is true that tradition and religious poetry, and the commentaries do say so. But we have to remember that these are not perfectly reliable bases on which to rest belief.

Defense of Mary of Magdala

Witness the sad injustice done to Mary of Magdala through all these centuries, as if she were a woman of unchaste character—the innumerable "Magdalene Homes" for women of that type—when there is not the slightest ground for the accusation. That she was extremely afflicted with demon possession is all that is asserted, while

there is much to let us believe that she was a person of good society and perhaps considerable wealth, as one of those "who ministered unto him." The Holy Spirit has been far more merciful to the penitent woman with whom men have sought to identify Mary, in not giving the faintest clue to herself, not even her name or residence. Tradition and the finest art are only the human distortion of this fact; may it not be so in other cases if we would carefully discriminate?

In this case *does* the Bible give ground for the common belief that Roman soldiers guarded the tomb in which the body of our Lord was laid after His crucifixion?

Identifying the Temple Guard

It is of course recognized that the Jews had a body of men known as the Temple

guard, whose powers seem to have been somewhat like those of policemen, to keep order about the Temple and otherwise serve the Jewish authorities within certain limits. They were permitted to arrest and imprison, but not to execute death sentences. Let us look first at some of their activities as recorded.

John, in the seventh chapter of his Gospel, tells us that some desired to arrest Jesus at the Feast of Tabernacles, and there seems to have been an attempt to do so, for "the officers" reported to the chief priests their inability to seize one who was as He was. Evidently these officers were creatures of the Jewish authorities, their police.

Again, the arrest of Jesus was evidently made by minions of the priests, as all the accounts state, "received from the priests";

and He reminds them that they who now came to take Him might have taken Him in the Temple on any of the days when He was there teaching. There is no intimation of any other type of men now arresting than might have done so any time that week, as they had tried to do previously. If it be claimed that the mention of a "band" and "the chief captain" at the arrest indicate that there were Roman soldiers with the Temple authorities, let it pass for the present, noting, however, that at the priest's house to which they took Him there is no indication of any Romans, only the servants and officers of the Jews.

After Jesus' ascension the same activity followed His disciples, and by the same agents. Upon the cure of the lame man at the Gate Beautiful and the address following, "the captain of the temple" (Jewish, not Roman) arrested the two disciples and imprisoned them over night. In the fifth chapter of Acts, when the Church had begun to attract so much notice, "the high priest and those with him rose up and laid hands upon the apostles" and imprisoned them.

It will be understood, of course, that not these high personages personally laid violent hands on the men, but their agents, the Temple guard, which was for just such purposes among others. And it is to be noted that when "the officers" reported next morning to their authorities that the prisoners had escaped, they did not forfeit their lives, as Roman soldiers would certainly have done. When they found them in the Temple preaching, the same police force (the captain of the Temple and the officers) arrested them again and brought them to the Council.

We have now perhaps pursued this investigation far enough to get established in our minds the fact of a Jewish body of officers and their use. Let us then turn to the recorded instances in which Roman soldiers figured.

Where Roman Soldiers Come into View

Passing over with mere mention Herod's massacre of the Bethlehem children as irrelevant to our question, and the arrest referred to above, we note that from the time the Jews turned over the prisoner to Pilate, He was in Roman hands until they were assured of His death. *Until*—after that certainty—what?

As to His followers, when Peter was superhumanly delivered from Herod's imprisonment in charge of a Roman guard, the latter were put to death according to the Roman custom which made the guard responsible with their lives in such circumstances. So too, as to the Philippian jailer, who was about to take his own life when he supposed his prisoners had escaped. And the proposal of the soldiers on board the shipwreck at Malta should be understood as due to the same law under which they knew themselves to be; and that centurion took a tremendous risk in trusting Paul as he did, the risk of his own death. From the time of Paul's rescue from the Jewish mob in the Temple by the Roman chief captain at the castle, he was continuously in Roman hands till the end of the story in Acts.

Significance of Pilate's Words

Now as to the guard at the tomb over

Friday night. The language of Pilate in reply to the appeal of the Jews is significant—"Ye have a guard; go make it as sure as ye can."

Pilate seems to have recognized, that now the criminal was surely dead and the law satisfied, the Romans had no more to do with the matter. He had in fact given over the body to Jews and had no further jurisdiction. So now he refers them to their own policemen for the protection they ask.

So also when this guard reported, to whom did they go? To Pilate, to whom such report would have been due if they had been responsible to him? No; to the chief priests. Nothing need be said to the Roman governor as to their failure on duty, unless perchance it should come to his ears indirectly. Would, could Roman soldiers have accepted a bribe from the Jews on the assurance that if Pilate did hear of it the priests would be able to influence him as governor to spare their forfeited lives? And was he so inclined to favor the Jews that he would have cared to try to please them contrary to Roman law? And could he have done this had he been so inclined? And what about a broken Roman seal? That would have to be accounted for. That it must have come to Pilate's ears is scarcely questionable, since it was commonly spread abroad, a matter of general talk among the people; but he did nothing.

It would seem that the mere asking of these questions is sufficient to correct the now common understanding, and compel us to believe that the men at the tomb who failed in their trust and did not suffer any penalty therefor were not Romans, but Jews.

"It Is Finished"

By Rev. Ronald R. Kratz, Creston, Ia.

IT LOOKED as though I had fallen into the hands of the Philistines. The garage owner who spoke English got out of the car; a driver, who spoke Arabic, and a lot of doubtful-looking passengers got in. And then to add to my misgivings, the garage man asked me to pay my fare of fifty piasters in advance.

What should I do? I had heard that it was unwise to pay an Arab anything in advance. The Arab did not look very trustworthy either.

Just then there came to my mind that it was our honored Dr. S. B. Rohold, who met me in Haifa, who had arranged with this man to take me from there to Beirut for the fifty piasters. So, motioning to the driver's seat, I said to the garage man, "In Beirut he'll want his fifty piasters again."

With an oriental bow, he said, "No; pay me now and it is 'fineeshed.'"

So I paid him the fifty piasters. Then he asked for *baksheesh*, and I gave him five piasters, for which he was overjoyed and gave me the front seat.

Through the day in my ears rang the phrase, "It is 'fineeshed,'" and I wondered if my fare were finished. Would the

driver ask me for fifty piasters again? How could I argue with a man who spoke no English? Did I have fifty more piasters in change?

Before the hotel in Beirut the driver set me down and did not even ask for *baksheesh*! When the garage man had said, "It is 'fineeshed,'" he evidently meant it. It was finished. Immediately I was gripped by the thought that I had come to the land where redemption was finished on Calvary's Cross.

II.

The sun rose over blue Galilee in splendor. Out of the dusk and haze the fishermen's boats came. A speck on the horizon would grow into a small fishing boat, probably similar to the ones the disciples used in the days of our Lord. As they approached the shore the sails were lowered and rolled up; the masts and spars were removed, and the men stood in the boats to row them to the paved space by the sea. The men came ashore and deposited their fish in a little pile. Four men had labored through the night for that little pile of fish, which they would now sell, and divide the produces.

By my side stood a man from a tourist agency who translated the bargaining for me. The buyer did the bidding: "\$1.00, \$1.10, \$1.20, \$1.25." How fast they could talk! "\$1.40, \$1.45, \$1.60, \$1.80." One could easily imagine Peter, the fisherman, arguing thus with Matthew, the tax collector.

Then the voice warmed up: "\$1.90, \$1.90, \$2.00, \$2.00 \$2.00." But as the fisherman hesitated the voice went on: "\$2.10, \$2.15, \$2.30, \$2.35."

Then came a silence. Turning to the boatman, I asked,

"What has happened?"

He said, "It is 'fineeshed.'"

"What do you mean?"

"When the owner of the fish puts out his hand the deal is 'fineeshed.' The fish are sold. It cannot be changed."

Strolling up the street toward the hotel, I could not down the impression: I was in the land where our Lord completed our salvation and cried in triumph, "It is finished."

III.

Three days later it was Easter morn. As the sun rose over the Mount of Olives, I came with others to worship before the

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garden tomb. This may have been the tomb that held the body of our Saviour.

Before the service we made our way through the rock garden to a place where we could see the cliff just north of the wall of Jerusalem. In its face, which is towards the city, there are two holes which resemble eyes. Could this be "The place of the skull" where wicked men nailed our Lord to a tree? A shudder passed over the onlookers as if in imagination the horrible scene were portrayed.

Fault lines in the cliff silently told their story: there has been an earthquake here. The glorious fact deepened its impression

on our souls that outside the gate of Jerusalem our Lord was obedient unto death. His soul was made an offering for sin, He was wounded for our transgressions, He was bruised for our iniquities, and He departed with a glad shout of triumph, "It is finished."

On coming to the tomb we entered to view its interior. Rock-hewn and unfinished it strangely spoke to our souls.

Gradually the worshipers took their seats in the space in front of the tomb. The preacher for the occasion, Rev. L. T. Pearson, of England, announced his text, "He is not here: he is risen."

A feeling of the emptiness of the place crept over us. He was not there. Oh, yes, He was present in the Spirit, but it was before an empty tomb that we worshiped. Our souls were refreshed by the singing of the well-known hymn of Robert Lowry:

Low in the grave He lay—Jesus my Saviour!
Waiting the coming day—Jesus, my Lord!

Up from the grave He arose
With a mighty triumph o'er His foes;
He arose a victor from the dark domain,
And He lives forever with His saints to reign;
He arose! He arose! Hallelujah! Christ arose!

"Mary at the Cross"

A Great Medieval Hymn

By Albert E. Hosmer, Chicago, Ill.

WE ARE approaching once more the glad Easter season when we commemorate the great culminating event of our Lord's life and work upon the earth. We stand again at the open sepulcher and hear the angel in dazzling raiment announce the triumphant word, "He is not here. His is risen."

But we must come to this glad day by way of the Cross, and our joy in the victory of our Saviour over death and the grave will be the greater for our tarrying here awhile. We need to gaze upon that Cross and meditate on its meaning to the world, and to you and me.

In his bare and lonely cell centuries ago a devout monk, contemplating the suffering Saviour on the cross and His mother standing by, penned this immortal poem—The *Stabat Mater Dolorosa*. This is conceded to be the most pathetic of hymns. "Possessing the power of imparting a shadowy impression of its meaning by the melody of its verse, its soft, sad cadence echoes the feeling of its pathetic words."

It is the companion hymn to the *Mater Speciosa*, or "Mary at the Cradle," which was presented in the December issue of the MONTHLY. Both are undoubtedly by the same author, Jacobus de Benedictis, of the noble Italian house of Benedetto, and written in the latter part of the thirteenth century after the author had become a member of the order of St. Francis.

With the exception of the *Dies Irae*, it has probably been translated and used by more poets and musicians than any other medieval hymn. One of the best translations and the one given here is by an officer of the Civil War, Major-General John A. Dix, U. S. V. At the time of writing he was engaged in his duties as Minister-Plenipotentiary to France, surrounded by the gaities of the French capital.

In a private letter, he says: "As I proceeded I could not but think under how much more favorable circumstances than mine Jacobus de Benedictis must have written the immortal hymn. He was in all probability sitting in his narrow cell, the

external world entirely shut out, with nothing before him but a crucifix, to which he might lift his eyes for aid when he felt the spirit of inspiration flagging. On the other hand, I was compelled to write in a Parisian salon, amid the glare of meretricious gilding, almost under the shadow of the great triumphal arch—one of those gigantic memorials of human victories which, for the cause of human civilization, had much better be forgotten than commemorated; the canvas on the walls swarming with young fauns, cupids, and other pagan devices.

"In making the translation, I kept in view three or four leading objects:

"An inflexible adherence to the rhythm.

"A faithful preservation of every thought contained in the original.

"A vigorous exclusion of every thought not contained in it.

"A preservation, as far as possible, of the tenderness of feeling and expression which is characteristic of the hymn."

Near the cross the Saviour bearing
Stood the mother lone, despairing,
Bitter tears down falling fast.
Wearied was her heart with grieving,
Worn her breast with sorrow heaving,
Through her soul the sword had passed.

Ah! how sad and brokenhearted
Was that blessed mother, parted
From the God-begotten One!
How her loving heart did languish
When she saw the mortal anguish
Which o'erwhelmed her peerless Son.

Who could witness without weeping
Such a flood of sorrow sweeping
O'er the stricken mother's breast?
Who contemplate without being
Moved to kindred grief by seeing
Son and mother thus oppressed?

For our sins she saw Him bending
And the cruel lash descending
On His body stripped and bare;
Saw her own dear Jesus dying,
Heard His spirit's last out-crying
Sharp with anguish and despair.

Gentle Mother, love's pure fountain!
Cast, oh, cast on me the mountain
Of thy grief that I may weep;
Let my heart with ardor burning,
Christ's unbounded love returning,
His rich favor win and keep.

Holy Mother, be thy study
Christ's dear image scarred and bloody
To enshrine within my heart!
Martyred Son, whose grace has set me
Free from endless death, oh, let me
Of Thy sufferings bear a part.



Mother, let our tears commingle
Be the crucifix my single
Sign of sorrow while I live:
Let me by the cross stand near thee,
There to see thee, there to hear thee,
For each sigh a sign to give.

Purest of the virgins, turn not
Thy displeasure on me—spurn not
My desire to weep with thee.
Let me live Christ's passion sharing,
All His wounds and sorrows bearing
In my tearful memory.

Be, ye wounds, my tribulation!
Be, thou cross, my inspiration!
Mark, O blood, my heavenward way.
Thus to fervor rapt, O tender
Virgin, be thou my defender
In the dreadful Judgment Day.

With the cross my faith I'll cherish;
By Christ's death sustained I'll perish,
Through His grace again to rise.
Come then, death, this body sealing,
To my ransomed soul revealing
Glorious days in Paradise.

—John A. Dix.

Good Friday Meditations

I. The Price of Our Redemption

By A. E. Fish, South Manchester, Conn.

WHAT did it cost God to pay the price of our redemption from sin when He made an offering of heaven's most precious gift, even His own Son, the Lord Jesus Christ?

What must have been the pain and the anguish of the Father as His holy and righteous Son was made an offering for the sin of the whole world, as "he tasted death for every man"?

All sin is against God. And as the Lord Jesus Christ loved His Father with all His heart, He also hated sin with all His heart; therefore, to take upon His soul the sin of the whole world against His Father and to have heaped upon Him the wrath of the Holy God against sin, was a tremendous price to pay.

It was because of His knowledge that He could know all of the sin of the whole world, that He could know what was the eternal punishment for sin, and that He could suffer in three days and nights what we as sinners would suffer through all eternity.

The penalty of death was paid for the whole world in such a way as to perfectly satisfy God's righteousness and to make known to all heaven and earth just how much God loves the sinner and just how much He hates sin, even both with all His heart.

For the Lord Jesus Christ, the Son of the living God, to leave His home in glory and come down here to live among His own creatures, and to suffer the shame of

their scorn and neglect, and then to die in their stead and to suffer God's wrath against sin, was a price beyond the powers of our comprehension; but God the Father fully realized the price. Therefore, woe be to the sinner who goes through life willfully treading under his feet the Son of God and counting the blood of the covenant as an unholy thing and doing despite unto the Spirit of grace (Heb. 10:29).

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Ps. 107:8).

II. Christ the Life-giver

By Ida May Taylor, New York, N. Y.

Text: He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.—John 3:36.

Humanity has ever groped through tortuous passages of doubt and despair. It has delved through ancient archives and studied all the world's philosophy. It has tried one ism after another. It is restless, weary, and footsore. It is bored and enervated. Disease and pestilence are ravaging God's creation. Even death and destruction are gnawing at its vitals, and the Devil is swaying it farther and farther from its true destiny. It is piteously groping, side-tracked off the way.

Surely, as never before, it takes little or no argument to realize that man is a sick creature and must needs be shown the remedy that will effect a sure and lasting cure.

Thanks be unto God, He has the remedy, the remedy of love. No human heart can fully realize it, nor can the greatest intellect comprehend the minutest part of it, for it was the sacrifice of love before the foundation of the world, that was ordained to put away man's sin, even to make him a new creation. And when on that holy night the angels sang, "Hallelujah! peace on earth, good will toward man," and the effulgence of heavenly glory hovered over Bethlehem's manger, God's great love opened the door of Calvary.

It was the Father's love which came down to earth in the form of flesh and dwelt among us, that trod the crimson path through Gethsemane Garden to the cross, that flung wide the portals of forgiveness to sin-cursed humanity.

Beyond the cross—triumph, o'er the grave—victorious power, divine power, leading captivity, captive. His power has not diminished. He is always the same Jesus of Nazareth, ever the Son of God.

Across the years of twenty centuries His message is the same to every human heart; He calls man to repent and believe Him the Son of God, to believe in His power to forgive and give life.

The Divine Challenge to Men

He challenges men to let Him make princes out of human derelicts and lead them over the deep, black chasm of despair, into the arms of a Holy God. He challenges men to allow Him to lead them into the meadowland of His forgiveness, where the pasture is green and life is flourishing in abundance. He pleads with man to become acquainted with all His sorrows, burdens and cares.

Some may ask, Can this be true? And where is the evidence? Listen, men and

women know the reality of sin, because they have experienced its bitterness in some way or other; they know the reality of suffering, sorrow and pain because they have experienced them; they also know the reality of love because they have experienced it, and countless numbers know the reality of salvation because they have experienced the pardon from sin. And the proof of pardon is the evidence of Christ's Spirit witnessing with our spirit, that through His all-atoning blood, He has wrought the miracle of forgiveness.

Repent and believe, and become alive in His life. Experience His life that quickens the human heart in love and compassion, a new life that radiates joy, peace, and hope, a new life that even reaches to the very heart of God and cries, "Father."

"It Is Finished"

By F. W. Sheffield, Lanesboro, Ia.

"It is finished!" "It is finished!"
'Tis a cry of victory,
Coming down throughout the ages,
from the Cross of Calvary;
At the final consummation of the
Lord's eternal plan,
Offering full and free salvation
to the soul of sinful man.

Hear the rumble of the earthquake
as it rolls along the plain!
Now the Temple walls are shaken,
and the veil is rent in twain;
Whilst the Holiest of Holies
is presented to full view—
Opened are the gates of heaven
to the Gentile and the Jew.

With the precious blood of Jesus
the new covenant is sealed,
And the plan for man's redemption
to the world is thus revealed;
Whilst the promise of salvation
to mankind is given anew—
There shall be no more distinction
'twixt the Gentile and the Jew.

Praise the Lord for all His goodness,
for His mercy and His grace,
For His infinite compassion
toward a weak and sinful race;
For the glorious invitation—
not a soul doth He refuse;
Praise Him every tribe and nation—
both the Gentiles and the Jews.

Jesus and the Resurrection

Acts 17, 18

By the late Rev. F. E. Marsh, D.D., London, England

THE RESURRECTION of Christ is, with His death, the central fact of the gospel. That fact is the rock on which we build, the distinctive feature of Christianity, as Westcott has so tersely said:

"To preach the fact of resurrection was the first function of the evangelists; to embody the doctrine of the resurrection is the great office of the Church; to learn the meaning of the resurrection is the task not of one age only, but of all."

This leads to the question, "What does Christ's resurrection mean?"

I. Scripture Is Demonstrated

The Old Testament abounds in types, allegories and clear-cut prophecies about the resurrection of Christ; but we must assume that these are recognized, and call attention alone to New Testament scriptures. No one can honestly read the four Gospels without being impressed that Christ's resurrection was predicted by and fulfilled in Him. There is a unity of testimony to this fact. To quote Alexander McLaren:

"If Christ did not rise from the dead, but His disciples stole away His body from the tomb, then it is inconceivable how writing as they evidently did, without collusion, the evangelists have made no contradictory statements. In Matthew's account, short as it is, there are no less than thirty distinct incidents mentioned; in Mark's as many; in Luke's no less than fifty; in John's upwards of fifty; yet all the different incidents can be made to form one consistent narrative, although half of them must be untrue if Christ be not risen."

II. Christ Is Vindicated

There were many things that impressed the enemies of Christ as they listened to His teaching, one of which was that He would rise from the dead; hence, after His resurrection they concocted the story that His body had been stolen, and they gave hush money to the soldiers that they should repeat this lie (Matt. 28:11-15). Besides this, when the chief priests came to Pilate, they asked that the tomb might be "made sure until the third day," and the reason that they gave was, "We remembered that that deceiver said, while he was yet alive, 'After three days I will rise again' (Matt. 27:62-64). We do not need, therefore, to repeat Christ's own words that He would rise from the dead, and that the disciples remembered His words, but we have the forethought of His enemies in making the tomb secure by a watch and a seal. They unwillingly and unwittingly gave evidence that what Christ had stated had come to pass.

III. Sin Is Expiated

When Paul was preaching before Agrippa, he affirmed that Christ "must suffer, and be the first that should rise from the dead" (Acts 26:23, R. V.). Ponder the "must" of the Revised Version, and its association with Christ's resurrection. His death was a necessity, for sin must be

atoned for or expiated. When we speak of a man who has expiated his crime by suffering for it, we mean the crime has been answered for in the expiation. So the death of Christ is that which answers for our sin, and His resurrection is the proof of it.

The question is sometimes asked, "When did Christ atone for sin?" His life was essential to prove He was fit to atone for sin. He Himself in His deity shows He alone could do it. His death on the cross, in His atoning, demonstrates how it was done, and His resurrection evidences it is done.

IV. The Past Is Eliminated

The fruits of Christ's resurrection are found in the root of His being raised from the dead. The initial fruit is the forgiveness of sins. When the apostle Peter preached his soul-stirring address to the hearers who witnessed the healing of the lame man, he not only charged them with killing the Prince of Life, and made the statement, "God hath raised him from the dead," but appealed to them to repent on the ground of that fact, and said if they did so their sins would be "blotted out" (Acts 3:19).

The reference to blotting out refers to the smearing over of a cylinder upon which letters had been engraved; but in the New Testament sense it means to obliterate, hence, to eliminate. From this it will be apprehended how thoroughly Christ's death and resurrection wipes away, eliminates, obliterates the past. We sometimes sing, "The past is under the blood," but we have something better than that in Christ, namely, the past (our sins) is blotted out by Him.

V. The Saint Is Animated

Many saints are lacking in the abundant life of resurrection power. The condition of such saints is illustrated in the lame man who was lying at the Gate Beautiful. He had life, but what a poor life it was! He had to be "carried" daily, and was dependent upon others for sustenance. What a picture of a number of saints today. They have life, for they have received Christ, the Eternal Life; but they have to be carried in the arms of favorable circumstances, and are practically dependent upon the alms of others for their spiritual existence. How did the lame man get healed? It was through contact with the risen, life-giving Christ.

He not only was "made whole," but he obtained "perfect soundness" (Acts 3:15, 16; 4:9, 10). Further, the vitality of the blessing he received was seen in that he was "walking and leaping and praising God" (Acts 3:8). The fulness of this activity is evidence in the word "leaping." It is the word Christ used when He spoke of the water of life "springing up into eternal life" (John 4:14).

This wholeness which the lame man received came through the risen Christ, as Peter said, "whom God hath raised from

the dead; whereof we are witnesses. . . . Yea, the faith which is by him hath given him this perfect soundness in the presence of you all" (Acts 3:15, 16). The Lord can do the same for us. First of all, He removes the cause of weakness by healing the disease which was robbing us of our spiritual power. Second, He keeps us in His saving grace from failure in the future. And, thirdly, He gives us "perfect soundness" so that we have a positive blessing. Our entire nature is kept sacred for His occupation and use, and He can give us such a springing up in His resurrection that we shall walk in His ways with alacrity and rejoice in Him continually.

VI. The Believer Is Elevated

One of the distinctive features of Christianity is, the believer is always exhorted to correspond to what he is in Christ. The fact of Christ's resurrection is to be a factor in the heart and life.

As illustrating this, the apostle in writing to the saints at Colosse said, "Since ye are risen with Christ, seek those things which are above" (Col. 3:1, R. V.). We have rendered the particle "if" as "since," because the force and argument is based upon a fact, and not on an uncertainty. As Lightfoot said:

"If this be so: if ye were raised with Christ, if ye were translated into heaven, what follows? Why, you must realize the change. All your aims must center in heaven, where reigns the Christ who has thus exalted you, enthroned on God's right hand. All your thoughts, I say it again, have nothing to do with mundane things. You died, died once for all to the world. You are living another life."

VII. The World Is Isolated

We know the importance of an insulator on a telegraph pole. It is essential to keep the electric current from being diverted, and surrounding objects must not interfere with its functions. As the insulator isolates the electricity, so the resurrection of Christ cuts off the believer from the world and its combinations. It was this thought that animated the apostle when he wrote to the Ephesians. Calling attention to Christ in His resurrection power, he said, "And you hath he made alive." He noticed the contrast in remarking what they were in the past, but in effect he says, "All this is altered now, for in Christ you are isolated and cut off from all these old associations." What a difference would be made in the lives of the children of God if they would only recognize by faith what they are in Christ, instead of trying to realize by futile efforts what they long to be.

VIII. Joy Is Initiated

When Christ met the women on the resurrection morn, He saluted them with, "All hail!" *Kairo* is used as a salutation, but it is also translated "glad" and "rejoice" (see its use in Philippians, where it is rendered "joy" and "rejoice" nine times

(1:18; 2:17, 18, 28; 3:1; 4:4, 10). May we not say there was more than a salutation in Christ's word? Do we not hear Him say, "Rejoice!"? How much the dawn of the resurrection morn proclaimed! Christ seems to say, "I have answered for thy sins, conquered thy foes, swept away all hindrances to thy peace, secured all spiritual blessings, unstung the enemy death, obliterated thy black past, given thee the Holy Spirit, and lighted up the future with coming glory."

"Lift up, lift up your voices now!"

IX. Hell Is Defeated

All through that wonderful section of the apostle's letter to the believers in Colosse, he refers again and again to the death and resurrection of Christ, in their benefit and blessing; and calls attention to the fact of His stripping the principalities and powers of hell of their might and authority: "He made a show of them openly" (or publicly) "triumphing over them" (Col. 2:15). The illustration has reference to the conquering warrior, who has not only defeated his enemies, but leads them in chains before the public gaze as

evidence of his victory. II Corinthians 2:14 reads: "Who always leadeth us in triumph in Christ" (R. V.). Lightfoot comments,

"The victory is complete. The enemy of man was defeated. The powers of evil which had clung like a Nessus

robe about His humanity, were torn off and cast aside forever. And the victory of mankind is involved in the victory of Christ."

Thus our enemies are not only defeated, but are exhibited, in the death and resurrection as trophies of His victory.

Criticizing the Uniform Lessons

Centralia, Wash.

Editors, MOODY MONTHLY:

As you know, there is a great lack of efficient evangelism, caused by a lack of spirituality among church members. I believe the cause of this to a great extent is the arrangement of our International Uniform Sunday School Lessons, which as is the case this year, pass directly from an appropriate Easter lesson back to the Old Testament account of the creation, leaving out the appearing of Jesus to His disciples, the ascension, and the coming of the Holy Spirit in power at Pentecost, which is so important in the life of every Christian. In

their day the disciples could do nothing without the abiding presence of the Holy Spirit, and in our day we can do nothing without that same power.

Soon there must be separation between the fundamentalist and the modernist. Is it not time that our Sunday School lessons were distinctly fundamental?

I would like to see the Moody Bible Institute outline our lessons for the year and include the important events following Easter in their proper place. Would you consider this advisable? I would be pleased to hear from you regarding this.

Yours sincerely,

Harmon W. Jones.

Nature in Resurrection

Flowers in the Dark

By Rev. F. W. Pitt, London, England

When the eyes of day are closing
And the flowers are softly dozing,
When the night arrayed in gloom
Glideth swiftly down like doom,

Then I move among my roses,
While the King of Day reposes,
Through the avenues I tread
Wondering if the flowers are dead.

Every tint and hue is banished
Like a presence loved but vanished;
Like my friends whose warmth and breath
Ceased when night-like down came death.

But the flowers still are living,
Perfume sweet in darkness giving,
Fragrance wind-winged to the sense,
Yields its precious evidence.

Till the sun with bright adorning
Paints again the wings of morning,
Then the blossoms clothed in light
Reappear in colors bright.

So love's fragrances remind us
That when tears and darkness blind us,
Our beloved ones survive,
Hidden from us, but alive.

In that day we shall behold them,
For, though night may now enfold them,
Morning, with its glad surprise,
Will reveal them to our eyes.

The Trees Asleep

By Annie Louise Murphy, New York, N. Y.

Last week a bare and rugged tree,
With rough unsightly peak,
Stood like a threatening sentinel
Beside a wayside creek.

Today I passed that way again,
And, lo, what marvels seen!
That tree is draped in spring attire,
Its boughs festooned in green!

Yes, resurrection, here and now,
Should any dare to doubt;
Behold the trees that slept in death
Have heard His wakening "shout"!

What quick response the woods have made
When winter's sleep is done.
Behold their life in beauty now—
Blest symbol of our own!

For all who trust in Christ the Lord
Shall one day awakened be
By "shout" and "trump," in garments new,
Responding like this tree!

The grave that holds His own shall hear,
The sea give up her prize,
We waiting ones shall rise with them,
A mighty host shall rise!

A lovely woods, God's handiwork,
Like watchmen on the wall,
Your faithful witness day by day
Sounds out the gospel call!

Yes, Jacob Was a Trickster— In Rebuttal of Mr. Cohn

I.
Frankfort, Ky.

Editors, MOODY MONTHLY:

May I ask you to review that article, "Was Jacob a Trickster?" in your February number?

From six years of age till I was sixteen, I attended two schools, and in both we had Bible lessons and Scripture history. Also at home I had a converted and wise mother. Thus, though I never went to college, I soberly think I know right from wrong, and as our Lord said, I would judge not according to the appearance but judge righteous judgment.

Well, Joseph Cohn says, "It was an honest business transaction, not a holdup." "Honest business"? Look at the crooks in it!

1. Put skins of goats on hands and neck.
2. Brought goat mutton for venison.
3. Said, "I am Esau, thy first-born."
4. "Art thou my very son Esau?" "And he said, I am."

Just fancy deceiving a poor old blind man like that, and the man his father!

What was Isaac's verdict? "Thy brother came with subtlety."

What did Rebecca say? "Upon me be thy curse."

She, his mother, owned it was worthy of a curse, this vile deceit.

* * * * *

Thomas P. Knight.

(Our correspondent, a farmer of eighty-one years, says considerably more, but we think the foregoing is sufficient to quote.—Editors.)

II.
Chicago, Ill.

Editors, MOODY MONTHLY:

In your February issue an article appeared, entitled, "Was Jacob a Trickster?" written by a friend of mine, Joseph Hoffman Cohn, of Brooklyn, N. Y., being a protest against the practice of heaping abuse upon Jacob.

No spiritually-minded Christian would heap abuse upon Jacob, for in so doing he would be heaping abuse upon himself. I base this statement upon Roman 3:9. "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin."

It seems to me that Mr. Cohn in this article entirely misses two great lessons the Spirit of God sets before us in this divine biography of Jacob. First, God's purpose of infinite grace, and second, the utter worthlessness and depravity of human nature.

The Transaction Between the Brothers

As to the transaction between Jacob and Esau regarding the birthright being legitimate, as a business proposition there is no question. But as to the purchase of the birthright, this was out of the question, and impossible, for it had already been given by God Himself. "And Jehovah said unto

her, the elder shall serve the younger" (Gen. 25:23), which is again referred to in Romans 9: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth); it was said unto her, The elder shall serve the younger."

Here we have the unqualified statement that the birthright belonged to Jacob, as a gift from God. Could the gift of God be purchased with a mess of pottage? That is where the difficulty arose, both with Rebekah and Jacob. They were not content to let God act in sovereign grace, which is, and must ever be, the basis of all His acting in fulfilling His promises to His people.

As to Jacob's right to claim to be Esau by name and age, this was deceit, pure and simple, for he could not reverse what God had said, "The elder shall serve the younger." And as to Rebekah's part, two wrongs did not make one right. She could neither absolve Jacob nor herself from the humiliating picture of deceit and cunning which they perpetrated upon the father. It was the energy of nature working in both of them in the absence of a self-renouncing dependence upon God. God's statement should have been enough, and was enough for faith, but not for nature, which must ever adopt its own way and knows not how to wait upon God.

Contrasted with Jesus Christ

Contrast this with the life and conduct of our blessed Lord. His language was, "In thee do I put my trust." And when tempted it was to reply, "It is written." He knew He was to receive the kingdoms of this world, but when they were offered to Him by the Devil in return for His worship, His reply was, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." His life was a demonstration of being cast upon God from His "mother's womb." Nothing could detract Him from a walk of absolute dependence upon God. We see nothing of this exemplified in Jacob up to chapter 32, the turning point in his history. It was Jacob acting for Jacob and not for God.

As to the stubborn fact, "Jacob have I loved, but Esau have I hated," it is a stubborn fact, but not explainable by basing it on anything good in Jacob. I am sure Jacob at the end of his pilgrimage, had he known what we are privileged to know of grace, would have gladly taken up the words of M'Cheyne's hymn:

Chosen not for good in me,
Wakened up from wrath to flee,
Hidden in the Saviour's side,
By the Spirit sanctified.

Spurgeon, when once asked to explain why God hated Esau and loved Jacob, replied in substance, that he was not surprised that God hated Esau, but the wonder of it to him was that He loved Jacob!

Zeal without Knowledge

We feel that our dear brother in his zeal to set up a defense for his own people as well as Jacob, has not only gone beyond Scripture, but has misapplied it in a way that is misleading, and should be corrected.

I also am a lover of Israel, as Mr. Cohn well knows, for we have labored together in this field. But it is because they are "beloved for the Father's sake," and, as Peter puts it, "we (that is the Jews) believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (the Gentiles) (Acts 15:11).

Briefly, we are set for the defense of the gospel, and not for the defense of either Jew or Gentile, both of whom are proved to be under sin; and in defending the gospel we glorify Him and His work, who made the glad tidings possible.

Sincerely,

J. M. OURY.

A FOOLISH WORLD

The world is a gigantic exhibit of the folly of government extravagance, of reckless and unscrupulous politics. No nation is rich enough to survive the persistent diversion of its capital from productive enterprise to unproductive political purposes. No people are strong enough to carry the ever growing burden of socialistic taxation. No nation, however gifted with initiative and energy, but must falter and slow down and finally fall if it piles debts upon its shoulders and binds its sinews with the ever increasing checks and regulations of political government.—*The Chicago Tribune*.

The Easter Joy

By William Gustave Polack, St. Louis, Mo.

I like to think about the joy
Of those who long ago
Beheld the Christ on Easter Day
When He Himself did show
To them alive!

Theirs was a joy so deep and full,
No words could ever tell;
A gladness mixed with awe, for they
Saw Him alive and well
Who once was dead!

And that I know will be my joy,
In endless rich supply,
When I shall see Him on the Day
Of Resurrection—I,
Who once was dead!

Founder's Week Conference 1932

By William M. Runyan, Moody Bible Institute, Chicago, Ill.

SURELY, a double portion of God's Spirit has been put upon this conference! Is it not His gracious compensation for the denial of its privileges last year?"

Such was the comment and question of a discerning visitor, which would be echoed by many others who shared in the five-day feast of the twenty-sixth Founder's Week Conference.

The Old Hundred, the Apostles' Creed, the Lord's Prayer, and the Gloria were voiced on the opening evening by a congregation that crowded the historic Auditorium. On behalf of the Institute, President Gray welcomed with warmth and cordiality those present and, in anticipation, others who registered as visitors during the remaining days.

Regular attendants from year to year look forward to some challenging Scripture which sounds the keynote for the sessions. In this instance, when Dr. Gray pointed out how Judah led by God, with half the men, defeated the 800,000 of Israel, (II Chron. 13:1-12), the assembly was ready to adopt the words of Abijah as the conference slogan—"God Himself Is with Us for Our Captain."

The Voice of Praise

Visitors to the Moody Bible Institute are invariably impressed with the emphasis placed upon gospel music and the great hymns and anthems of the Church, and Founder's Week brings this feature to a compelling climax. The student choir of some seventy-five voices, under the leadership of Mr. T. J. Bittikofer, appeared on numerous occasions with offerings of glorious praise that will live in memory both for the noble harmony and the gospel message of the text.

The choir became but the leading factor in a mighty chorus whenever the audience was given opportunity to join in song, for the Spirit of God rested upon the multitudes, and they made His praise glorious.

Frequent opportunities for hearing the Announcers Trio were afforded also, and, suiting the selection to the occasion, their ministry was always a means of grace. Hearers will not forget that "God leads His dear children along,"

"Some thro' the waters, some thro' the flood,
Some thro' the fire, but all thro' the blood!
Some thro' great sorrow, but God gives a song
In the night season and all the day long."

Nor will the recital given by students of the Music Course, on Friday morning, be forgotten. It was a demonstration both

section of Chicago. John Hamel, a pioneer in the lonely hinterlands of the North, gave appalling statistics of need in that region. These cameos of utterances made lasting impressions.

Much was expected from Professor Samuel M. Zwemer, the long-time missionary to Islam, now of Princeton Theological Seminary, and his address (page 342), will indicate that the same oriental heavens that declared to David the glory of God and to the Wise Men the birthplace of the Messiah, contributed likewise to his unshakable

faith. His address was notably suited to the opening hour of the conference.

The eight-thirty period of three mornings was assigned to Dr. H. A. Ironside, of the Moody Memorial Church, and the prophetic interpretation took the form of three scriptural treatments of "The Second Coming of Christ," in its relation to the Jew, the Church, and the Rapture. Wealth of scriptural and historical knowledge, spiritual discernment, and the teacher's gift combined to render these hours of surpassing value.

Instruction and Inspiration

The "inspirational hours" were rightly named when Dr. P. W. Philpott lifted his clarion voice in glowing utterance. He delivered five addresses, scriptural, evangelistic and moving. Under his earnest appeals souls declared for Christ, and consecrations were renewed. His address on "Claims Christ Made for Himself," is to appear in an early issue of the MONTHLY.

Other of the inspirational hours brought to the platform a new voice, one from the Southland, Rev. Robert G. Lee, D. D., pastor of the Bellevue Baptist Church, Memphis, Tenn., who delivered three addresses—compact and epigrammatic, abounding in figure and metaphor, melting the heart and convincing the mind. "Jesus—Consider Him," will later be found in the MONTHLY. Its arguments swept down upon the soul like an avalanche from a mountain summit.



"The Old Guard," Moody Students of the Early Day

Front row (left to right)—Margaret Luther '00, Sadie Lee Welder '97, James E. Congdon '94, A. F. Gaylord '91, Mrs. A. F. Gaylord '91, Annie Rosie '90. Middle row—J. S. Fidler '93, Mrs. J. S. Fidler '93, C. F. Gelger '00, Grace Saxe '97, P. B. Fitzwater '98, Mrs. L. M. Bowman '98, J. R. Smith '92. Back row—L. T. Mumms '91, C. E. Hauck '99, C. W. Hempstead '99, N. H. Camp '00, E. M. Wadsworth '00, C. P. Meeker '99, L. B. Trowbridge '99, N. W. Leavitt '99.

of skill and devotion as they made the voice, the piano or pipe organ, singly or in groups, the channels for revealing how "Craftsman's art and music's measure" should be for the pleasure of the Giver of every gift.

Builders of a conference must regard breadth and variety, as well as depth of interpretation, and no former conference could have excelled the twenty-sixth in this respect.

Variety in the Program

The mountaineers of the South had a voice in Miss Lucy Waller Peet. Child evangelism was winsomely advocated by Miss Frances C. Bennett. David Bronstein sounded an optimistic note as to the evangelization of the Jew, and Rev. Charles P. Meeker, superintendent of the Chicago Hebrew Mission, gave a history of the growth of his work in the chief Jewish

Holy Living and Working

The summit hour of each morning was the ten-thirty period, when the great choir appeared to lead in the voice of thanksgiving. The detailed announcements and the worship of giving followed. Different speakers were introduced at each service, though it was especially Dr. Gray's hour. On the first morning he presented a clarifying and convincing exposition of the theme, "The Holy Spirit Making a Holy Man," his thesis being that the Holy Spirit is a harmonizer between a correct faith and a consistent life. The eighth chapter of Romans yielded much to listening hearts on that occasion.

The next morning Dr. H. Framer Smith, Director of the Pastors Course at the Institute, followed in a similar vein, with the theme, "Doing God's Work in God's Way," honoring the Holy Spirit, as His work was set forth by the prophet Zechariah.

Dr. Charles G. Trumbull, editor of the *Sunday School Times*, in two winsome addresses, expounded the meaning of the Victorious Life, presenting first the meaning of "surrender," and, second, the meaning of "trust."

Intercession periods led by Dr. Gray, were well attended, and prevailing prayer uttered between four and five o'clock on two days—a most effective and fruitful period.

Distant Places of the Earth

Foreign missions as usual, had generous recognition. The appalling need of tribes and races; the fortunes of the gospel in this period of upheaval and disintegration; these, and many other phases of the missionary problem were brought to the fore in addresses of great power.

Rev. Charles Earnest Scott, D. D., for thirty years in China, under direction of the Presbyterian (U. S. A.) Board, showed a statesman's grasp and understanding of that nation's problems. He was the center of circles of conversational interest, and was sought in many interviews.

Another voice from the Orient, that of Rev. W. J. Hanna, whose long service under the China Inland Mission has been recently followed by an extensive survey of the gospel outlook in Manchuria, had an opportunity all too brief. The audience was eager to hear yet more of this land of mystery.

No speaker could more deeply touch the hearts of a Moody Bible Institute company than Ethel Canary Tylee, a graduate as was also her martyred husband, whose mortal body rests in Matto Grosso, Brazil, by the side of the baby form of little martyred Marian. The years of apparently barren service among the Nhamiquara Indians were described and evaluated by Mrs. Tylee with moving faith and stern delineation of existing difficulties. How assured she may be of the prayers and support of all who heard her!

A climax hour of the conference came when Paul W. Harrison, M. D., for twenty-two years a medical missionary in Arabia, pictured the conflict between the Cross of Calvary and the Sword and Crescent out on the sands of the great Mohammedan world. God has permitted that in his heart there should survive a beau-

tiful spirit of youth and humor, together with a giant faith and the devotion of an apostle.

Dr. W. H. Hockman, Director of the Missionary Course, who presided on Missionary Day, introduced many visiting missionaries during the Symposium hour, whose testimonies of grace abundant and the over-ruling providences of God stirred every heart.

Alumni Matters

The fifth of February, D. L. Moody's birthday anniversary, is each year assigned to the Alumni Association. This year's attendance and program registered a growing interest in the perpetuation of a fitting fellowship among all former students. Many features of the day's program brought forward former students, John Hamel '17, C. P. Meeker '99, David Bronstein '16, Grace Saxe '97, and possibly others. Dr. J. E. Congdon '94, was presiding officer for the day, George S. Schuler '06, song leader.

The annual dinner and choosing of officers for the ensuing year occurred at the noon hour, and resulted in the election of the following: President, Rev. J. E. Congdon, D. D. '94, Chicago; First Vice-President, Rev. Arthur G. Annette '22, Grundy City, Ia.; Second Vice-President, Rev. Ronald R. Kratz '26, Creston, Ia.; Secretary, Esther R. Klemme '23, Chicago; Treasurer, Rev. Ernest M. Wadsworth '00, Chicago.

Telegrams of greeting from the Moody Fellowship of Southern California, bearing the names of Dr. W. P. White, Dr. John C. Page and Miss Olive B. Taylor, were read by Dr. Gray.

Special Comment

Overflow meetings were held each evening in different halls of the Institute through the use of the electric amplifier system. And many heard the radio broadcasts over W-M-B-I.

Through the courtesy of the Dictograph Products Corporation, Chicago, provision was made for hard-of-hearing friends to enjoy the benefit of a public acousticon system. It is reported to have been a great success and much appreciated.

Registered guests represented twenty-nine states of the Union, and Canada, China, Japan, Arabia, Madagascar, South and Central America, Africa, and India. The number of denominations of the Church cannot be reported.

The Christian Education exhibit of handicraft and other work, held much interest for Sunday School workers, who gathered many ideas for practical application in home churches.

Well may one wonder how Business Manager Gaylord and his assistants, Cashier Christiansen and helpers, and Mr. Stauffer, head of the Household Department, and his host of helpers kept the machinery moving so smoothly to the comfort of all. Prayer was an efficient lubricant.

The eagerness of visitors from many places to reap the inspiration and enlightenment known to characterize Founder's Week, gives voice to the hope that no circumstance may interfere with a gathering of the saints during the first week of Feb-

ruary, 1933, if the Church Militant be still in action.

SPARKS FROM TRUTH'S ANVIL

How the sparks did fly! The Founder's Week Conference was a succession of messages from which the lover of the concise, the trenchant, the sententious, could have borne away shining sayings to his heart's content. There seemed no intent, however, on the part of the various speakers to utter truth in a startling or sensational manner, but the Spirit moved for direct and gripping statement in many instances.

"Thou in the beginning didst lay the foundations of the earth" (Ps. 102:25). What a task for the Carpenter of Nazareth!—Zwemer.

"It was fitting that heaven should go into mourning when Christ died."—Zwemer.

"There is but one exact explanation of a passage of Scripture; there may be many applications."—Ironsides.

"Converted Jews are buds upon the fig tree."—Quoted by Ironsides.

"The Cross is final, or it is futile."—Zwemer.

"The praying that is stressed in the Bible is personal praying—alone with God."—Philpott.

"Jesus never faced a storm that He did not calm it; never entered a sick room that He did not heal the sick; never met a funeral procession that He did not break it up."—Lee.

"Perhaps we need more Andrews (personal workers) than Peters (preachers) just now."—Philpott.

"Any man who steps out to do a real and definite work for God will be opposed—the Devil will see to that!"—Philpott.

"Christians should never be 'under the circumstances'; they are to be conquerors over circumstances."—Quoted by Trumbull.

"The gospel is not good advice; it is good news!"—Trumbull.

"A great deal of the religion of the present hour is a dead philosophy."—Philpott.

"When God's servants of mercy and love have been rejected, He has 'other servants' who are to compel the rejector to come to the feast—severe providences, tragic losses, deep afflictions."—Philpott.

"We spend too much time ringing the doorbells of earth, and not enough the doorbell of heaven."—Quoted by Hanna.

"Idolatry is subject to constant change, but it is still idolatry. Ideas from the West have contributed to the idol worship of China, where there are those who worship 'Mother Earth' and 'Santa Claus.'"—Hanna.

"Jesus, the outstanding miracle of all the ages, is literature's loftiest ideal, philosophy's highest personality, criticism's supreme problem, theology's fundamental doctrine, and spiritual religion's cardinal necessity."—Lee.

"A certain British colonel said that with a regiment of picked men he could guarantee within a year to take a proclamation from King George to every land and have it spread to well nigh every village. Let that suggest to us what the Church could do if it would."—Scott.

The Founder *and* the Foundation

Hebrews 1:10; I Corinthians 3:11

By Rev. Samuel M. Zwemer, D.D., Princeton, N. J.

Address at Founder's Week Conference, 1932

THIS is a great occasion. It is fitting that in a day of stress and storm, when the rains descend and the floods rise high and the hurricanes blow and beat upon every structure of society, when humanity itself is uprooted, that we remember the wise man who built this house upon the Rock. D. L. Moody built his life on the one great Foundation, Jesus Christ; a preacher who based his message on the rock of truth, the Holy Scriptures. All the institutions which he founded, or which arose in his memory, are built on this foundation.

If we in our day would be faithful in all that is appointed us, we must remember our great predecessors, "by so much as they that built the house have more honor than the house. For every house is builded by some one; but he that built all things is God."

I propose to speak on the Founder and the Foundation of all things, Jesus Christ our Lord. In our loyalty to the Word of God and in our love for the Saviour, we must ever be on our guard against slipshod thinking and superficiality of pious phraseology. A thoughtless expression of orthodoxy and an over-familiarity with the awful implications of great Bible truths may even breed contempt in the hearts of our hearers. Those mysterious of the faith which angels desire to look into are not to be treated as commonplace. Let us gird up the loins of our mind as we ponder two questions: How great is Jesus Christ? And, how secure is the foundation of the Christian Church and the Christian life?

If Jesus Christ is only the greatest character in human history—a divinity minus omnipotence—He is insufficient for the day in which we live. And if in this life only we have hope in such a Christ, we are of all men most miserable. We are told today that Christ is divine, but that "nobody should ever go to Jesus, to His manger and His cross, to find the omnipotence which swings Orion and the Pleiades." But that is the very thing the writers of the New Testament did, and that is what we desire to do here and now.

The creeds of Christendom have always seen in the manger at Bethlehem and on the cross of Calvary the Eternal Word made flesh—Light of light, Very God of very God, and of one substance with the Father.

How Great Is Jesus Christ?

That is the heading over the first chapter of Hebrews in the commentary of Professor Schlatter, one of the leading theologians of Germany. This chapter gives the answer. The words of our text

are the fifth in the series of seven Old Testament quotations given by the writer of the epistle in this short chapter, to prove the matchless supremacy of Jesus. Christ is God's final messenger to humanity, the effulgence of God's glory, and the expression of His real character.

Did you ever read the life of James Gilmour, pioneer missionary in Mongolia? A few months before his death, he wrote to an Edinburgh friend:

"Yesterday I escaped at 5:30 A. M. and made for the hot springs, twelve miles away. I walked there and back, and in consequence today am lame, my feet badly blistered. I had a grand day, restful and quiet. Going, I sat down behind a mud wall and read the first four chapters of Hebrews. Upon arrival, I had my bath, then secured an empty room in an inn. I had sleep, dinner, tea, and read the rest of Hebrews. I never saw so much in Hebrews before."

If we could draw away from the crowd and meditate on this great epistle, we too would say with James Gilmour, "I never saw so much in Hebrews before!" After the sublime introductory statement the writer speaks of Christ's superiority to the angels, and then seven quotations are given from the Old Testament to prove it: No angel is called Son (Ps. 2:7), only Jesus. No angel can call God Father (II Sam. 7:14), only Jesus. All the angels worship the Son (Deut. 32:43, LXX), and that Son is Jesus. Angels are only ministers (Ps. 103:4), but Jesus is Saviour and Lord. Christ's throne and scepter are divine (Ps. 45:7, 8), therefore He is crown-prince of the universe. Angels are creatures, but the Son is the Creator (Ps. 102:26-28). No angel was ever enthroned at God's right hand, but Jesus was (Ps. 110) and is now (Acts 7:56).

Either Lord of All or Not Lord at All

These are stupendous claims to make for the carpenter of Nazareth less than forty years after His death and resurrection. But not greater than John makes in his Gospel, or Paul in Colossians, or Jesus Himself in the Synoptic Gospels. To the New Testament writers Christ was Lord of all, or not Lord at all. In no book of the New Testament are statements regarding the eternal and absolute deity of Christ more strongly asserted than in the Epistle to the Hebrews.

We limit ourselves to only one of the seven quotations. This is taken from Psalm 102:25, 26. Let us read it again in connection with Hebrews 1:1, 2.

We have specific evidence of the application of verses 23 and 24 to the Messiah by those who employed the

Hebrew or some equivalent text. Here we have the explanation of how, in Christian circles at least, the accepted Messianic passage could be made to prove the doctrine that the Messiah is none other than the pre-existent Wisdom of Proverbs 8:22-31, "by whom also he made the worlds." Indeed, we shall not be going too far if, with Bruce, we say:

"It is possible that the writer (of Hebrews) regarded this text (Ps. 102:25-27) as Messianic because, in his view, creation *was* the work of the pre-existent Christ. But it is equally possible that he ascribed creative agency to Christ out of regard to this and other similar texts believed to be Messianic on other grounds."

Granted that the text is Messianic, the significance is obvious. To the writer, Jesus was superior to the whole angelic host because He made the starry firmament. A startling statement—that the whole fabric of His hands will once dissolve and be rolled up like a garment, while He abides forever, the unchangeable, the eternal. To appreciate the argument we must remember that the Messiah of the Old Testament was not only the Servant of Jehovah (Isaiah), but also the eternal Wisdom of Proverbs. Therefore John declares that "by him was everything made that was made," and Paul asserts that it is He "who was before all things, and in whom all things consist."

Old Testament Conception of the Universe

It was not so puerile and puny as some modern writers imagine. The knowledge and skill of that older civilization must not be despised. Egypt, Babylon and China had already made their contribution to astronomy, and recorded their observations. They were earnest stargazers, who even made star catalogues.

"Canst thou bind the cluster of the Pleiades, or loose the bands of Orion? Canst thou lead out the signs of the Zodiac, in their season or guide the Bear with her train?"

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number. He calleth them all by names."

"He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers."

"He stretcheth out the north over the empty place, and hangeth the earth upon nothing."

"When I consider thy heavens, the work of thy fingers."

"Oh God thou art very great . . . thou art clothed with majesty as a garment."

"Lo, these are parts of his way; . . . but the thunder of his power who can understand?"

"Praise him in the firmament of his power."

"Tell the stars, if thou be able to to number them."

We must consider also that to these writers God was transcendent beyond all the visible creation. The Jews were not pantheists, but theists. In the beginning God created the heavens and the earth. He abides forever. This Jehovah is our strength. "He stretcheth out the heavens . . . and maketh the Bear, Orion, the Pleiades, and the chambers of the south." And the writer to these Hebrew Christians says that *this Creator was Jesus*.

New Testament Conception of the Universe

New Testament writers also expressed in the language of that day their conceptions, which were even higher and greater than in Old Testament times. The Greeks had surpassed the old Babylonians, Assyrians and Egyptians. They did not yet have Copernicus or Kepler, but they had Pythagoras and Ptolemy. These astronomers had taught the Greek and Roman world the endless expanse of creation, and its mysteries seen and unseen. Paul and Apollos were educated in this science of the Greeks and were not ignorant of Greek astronomy. In the New Testament there are many references to the stars. God, of whom we read on the first page of Genesis that "he made the stars also," is welcomed on the first page of Matthew's Gospel by the star of Bethlehem.

Paul in the epistles, remembering his open-air travel by night on land and sea, cries out: "One star differeth from another in glory; so shall it be in the resurrection"; "In him were all things created in the heaven and on earth"; "O the depth of the riches both of the wisdom and knowledge of God." James speaks of the Father of the (heavenly) lights who knows no change of rising and setting, and with whom is no parallax (1:17); that is, God is at the center of the universe! The Apocalypse of John has more than twenty references to the stars and the great catastrophes of heavenly powers that will usher in the day of doom! Peter says, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat," on the last day.

And it is of this vast universe to which John and Paul and the writer to the Hebrews allude, that *Jesus Christ is the Creator and Upholder*. What do you make of that?

"I gaze aloof at the vaulted roof,
Where time and space are the warp and
woof
Which the King of kings like a curtain
flings
O'er the dreadfulness of eternal things;
But if I could see, as indeed they be,
The glories that encircle me,
I should lightly hold this tissued fold,
This marvelous curtain of blue and gold;
For soon the whole, like a parched scroll,
Shall before my amazed eyes unroll,
And without a screen, at one burst be seen
The Presence in which I have always been."

"As a vesture thou shalt roll them up (all the stars and firmament), but thou, O Christ, remainest!" The apostles believed it—do you?

The Conceptions of Modern Science

The universe has become still larger to us—we have larger knowledge. Let us be thankful for it. Have we larger wisdom? Do we still have childlike faith? Microscope and telescope have pushed the horizon further away, but has God become less necessary? How great is Jesus Christ in our new universe? Do we still take the New Testament seriously? Would a smaller Christ meet this larger-problem? It is a terrible thing to fall into the hands of the living God, but a more terrible thing to fall out. Dare we leave God out from so vast a universe? Looking through the great telescope of the Lick Observatory at the nebulae of the Milky Way, can you still say, "By him was everything made"; "In him all things consist"?

Betelgeuse is one of the brightest and nearest stars in Orion. It is one of the few luminaries sufficiently close to be measured. Yet light from Betelgeuse must travel one hundred and fifty years before it reaches our eyes. The late Professor Michelson, of Chicago University, measured the incredible size of this star. Yet neither he nor any other earthly mortal actually gazed upon this gigantic sun, for the topaz which glitters nightly in the eastern winter sky is but a shaft of light which was thrust from the incandescent monster when the United States was in its infancy. Scientists today are themselves bewildered. Such a universe shows the shallowness and the pathetic futility of our little philosophies, of our small-time conceptions, of our microcosmic horizons.

"What is man that thou art mindful of him?" "But thou remainest; and thy years shall not fail." The eternal, everlasting Christ! "We have seen his glory" in His stars, and have come to worship Him on Founder's Day.

The Creator, the Church's Foundation

Other foundations none can lay beside, or contrary to, or in competition with, that foundation which is laid once for all—Jesus Christ, the actual, historical, personality revealed in the contemporary records.

"The Church's one foundation
Is Jesus Christ her Lord."

What He meant to the earliest disciples of the first century, He means to us. What He was to them, He is to us. Paul did not invent a new religion. He received the message and passed it on. There is only one gospel.

"Now, brothers," writes the apostle (according to Dr. Moffat's translation), "I would have you know the gospel I once preached to you, the gospel you received, the gospel in which you have your footing, the gospel by which you are saved . . . namely, that Christ died for our sins as the Scriptures had said, that he was buried, and that he rose on the third day as the Scriptures had said." The Christ of the Scriptures is a supernatural Christ. His death was a supernatural event. His resurrection, too, was supernatural. He came to save us from our sins. He died to save us from our sins. He rose again to save us from our sins. That is the foundation of our

faith, the strength of our hope, the source of our love.

If we do not adhere to these great fundamental facts, our religion is all haphazard. But when we accept the facts we must accept all their implications, for "great is the mystery of godliness." We go to the manger and find Omnipotence there: "The Word became flesh and dwelt among us." We go to Calvary and find Omnipotence there: "The church of God was purchased by his blood." We stand before the empty grave and, behold, Omnipotence has abolished death and brought life and immortality to light in the gospel. Heaven's arches rang, the angels sang, and the star pointed the way when Jesus was born at Bethlehem. On Calvary,

"Well might the sun in darkness hide,
And shut his glory in,
When Christ, the mighty Maker, died
For man the creature's sin."

It was fitting that heaven should be moved at His coming to gladness and joy, and to grief and darkness the day of His death. For when He comes again to judge the world in power and great glory, this same Jesus, the very "heavens shall pass away with a great noise and the elements shall be dissolved with fervent heat and the earth and the works that are therein shall be burned up. But according to his promise we look for new heavens and a new earth wherein dwelleth righteousness."

The foundation of God standeth sure, and Jesus Christ is the same yesterday, today and forever.

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EVOLUTION VS. CREATION

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One of our representatives in a western city writes about a study class in our "20 Lessons in Genesis" as follows:

"My own son is in this group and his high school science or biology teacher took the course away from him and looked it over (he was studying the third lesson in school comparing it, I suppose, with his lesson). He was closely questioned concerning this course, and was frankly told that he would have to give the answers to the questions according to his text books, and not according to what he was studying in your courses. He told him his mother handled these courses and organized Bible classes in the various churches, etc., and would back him up in sticking to his convictions. He was sent to the office of the Principal, who told him that he admired his courage and to believe what he would, but to answer questions according to text books. So the boy simply says, 'Our text book teaches us so and so.'"

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A CHURCH IS BORN

Yesterday I witnessed the birth of a church. With simple ceremonies a company of new believers in Christ banded themselves together as a body. Representatives of the Tokyo Presbytery declared them duly accepted as a church, a part of the "Church of Christ in Japan" and of that larger body, the visible Church of Christ on earth.

The room in which we met and which will hereafter serve as a house of worship had only the earth for a floor, only bare walls to enclose it, and for furnishings village-made benches, a plain pulpit, a common stand for a communion table, and a small reed organ for its music. But—there could be no doubt of the fact—the glory of the Lord filled the place.

Five persons were baptized and joined the group of about twenty-five who formed the organization. Four elders were set apart and installed—of the four all but one being quite young men. This new church is a "youth movement," nearly all its members being young men and women.

The seed of this new church at Koga was planted four years ago, when Miss Higaki, a young graduate of our Bible School, was working in one of our small preaching places in a nearby town. She heard and responded to the call of Koga's need, went there to live in rented rooms, preached, taught, opened meetings for women, children and young people, and led souls one by one to Christ. Each year new believers were added to the infant church, resulting in this present definite organization.

It is little wonder they have chosen Miss Higaki as their first pastor, as she is well prepared for the office. Not many years ago she was a non-Christian girl in a non-Christian home. Through the influence of a missionary in South Japan she became interested in Bible study, became an inquirer, and then a Christian. Almost at once she dedicated her life to the service of Christ. She was opposed and persecuted by her family, but never wavered in her determination to wholly follow the Lord.—Julia H. Bronson, in the *Missionary Link*.

WHAT MISSIONARIES HAVE TO BEAR

A choice illustration of the extraordinary facility with which calumnious gossip flits about the bazaars of the East comes to us from Rev. Dirk Dykstra, missionary in Arabia. He quotes the following article printed in a Cairo paper on August 5, 1931:

"We were told by a well known authority from the East that the head of the mission in Muscat invited the leading men of the town to an afternoon tea, but not one of them attended. The missionary complained to the Sultan about this and the latter commanded the nobles that if they were asked again they should go. And when the missionary invited them

they all attended at the command of the Sultan. May God continue to give him victory! Two months later it became known that the head of the mission in Muscat wrote to his headquarters in New York telling them the glad tidings that so and so, and so and so of the nobles of Muscat had become Christians! All this became known through the fact that the New York headquarters wrote to those leading men congratulating them (with presents) on the wonderful victory they had gained by leaving their religion!!



Mary Reed, heroic missionary to the Lepers, has recently celebrated her 77th Birthday. Above is a picture of Miss Reed on the porch of her Sunny Crest Cottage at Chandag Heights, India. Over the mantel above her fireplace is this Scripture verse: "He that sent me is with me; the Father has not left me alone"—typifying the brave spirit of this devoted worker in her lonely station.

And among those who received this letter was one of the leading judges of Muscat, as well as some of the ministers and representatives of the state! Hence the Sultan is a greater calamity to Islam than the missionaries, and there is no one mighty or powerful but God alone."

While having no possible basis in fact, the story does have some consequences for us missionaries. It is advanced as one reason for the decision of the government of Muscat to charge customs duty on the material recently sent out for the construction of our new hospital at Matrah. It is quite a blow for the builder, Mr. Dykstra, to have to confront this unexpected expense, which may have been brought about by the anxiety of the government to reveal its uncompromising attitude toward the Christians.—*Neglected Arabia*.

MISSIONARY SELF-DENIAL

At a recent meeting of the field council, the members of the Kwato Mission staff voted to ask for a reduction in their own living allowances, in order to help meet the difficulties due to the present economic

depression in the home lands, and, if possible, to enable the government committee to send out to the field some of the additional workers so sorely needed. Although the present living allowance is based on the cost of very economical living in New Guinea, the government committee voted to accept this sacrificial offer, the reduction to take effect on January 1. It is hoped that American and British friends will meet this self-denial in the same spirit by giving generously in order to make it possible to send out new workers.

It would be a great stimulus to self-sacrifice if friends at the home base could visit Papua (New Guinea) and see the simple way in which the Papuan Christians live, and the large-heartedness with which they give out of their poverty. Five dollars a month is the largest wage paid to any Papuan worker, most of the Christians receiving much less. They build their own simple houses, and support themselves from their own gardens and by fishing. Out of their poverty they have been giving about five thousand dollars a year to help forward the mission work. This has been especially difficult since the price of copra, their staple product, has gone down more than 50 per cent.

The Christians have not complained or asked to be relieved of the fulfillment of their pledges. They have, however, asked for an extension of time for payment. At the same time those employed by the mission have agreed to a reduction in wages in order to help tide over this present financial crisis. If Christians in America and England were impelled by the same spirit of self-sacrifice and to the same degree of economy and benevolence, the treasury of the mission would be bountifully overflowing and all needs abundantly supplied.—*Kwato Mission Tidings*.

NO "RICE CHRISTIANS" HERE

The term "rice Christians" is sometimes used by those who are skeptical of the value of foreign missions, the implication being that the natives of foreign lands feigned conversion to Christianity in order to receive food and other things from the missionaries. This expression certainly does not apply to the patients at Chiangmai Leper Colony (Siam). A letter received recently from J. Hugh McEan, who is in charge of this colony, speaks for itself—with touching eloquence:

"It gives me a great deal of pleasure to send you the enclosed certificate of credit for \$8.85 from the members of the Chiangmai Leper Asylum. This small gift expresses in a very meager way their gratitude to you for the many blessings they have received and are receiving. Not the least of these blessings is their faith in God and their renewed faith in man. They, themselves, are unable to do direct evangelism, but they can send small sums like the enclosed in order that some one else might be used. This small check is sent with their prayers that your work among leper people of other lands may continue to be prospered of God.

"The members of the Chiangmai Leper Church also assumed the entire financial support of their Siamese pastor, whose work includes visiting relatives and friends

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J. S. . . . Oklahoma

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of leper patients whose homes are in that section of the country. They are eager to have their own families, most of whom are non-Christians, given the opportunity of hearing the blessed gospel."

A NEW RELIGION IN ANAM

Caodai-ism purports to be a truly Anamese religion, though in reality it is a political organization, with a mixture of theosophy and spiritism to give it a religious aspect. During the three years of its existence Caodai-ism has gained tens of thousands of adherents; many temples have been constructed, and innumerable meetings held.

Caodai-ism is sometimes called the "religion of the one-eye," for in its temples one may see a large picture of a single eye peering out from a background of clouds and stars. This eye, which one of the leaders of the religion described to me as the "great intelligence," looks knowingly down upon its devotees as they bow before the various images in the temple. Of the latter there is a great variety, for the promulgators of Caodai-ism are very broad and liberal. Do you wish to worship Buddha? Yonder is his image. Or perhaps you prefer Confucius or Laotse?

They too are here. Jesus, did you say? He also has a place. Over there you will find an image of the Christ.

The inclusion of Christ in the number of its deities was a master stroke on the part of the founders of this religion, or rather of the founder, Satan himself. Many who had given a mental assent to the truths of the gospel have been swept into this religion, for they have been led to believe that they too worship Christ.

The French government, however, has pierced through the religious mask and disclosed the true character of this society, and is now taking active measures to suppress it. This has aroused the ire of many of the village officials in the south of Anam, who frequently have taken out their spite on the Christians, who they say enjoy more liberty than the Caodaists. As a result many of the Christians have had to endure severe persecution.—*The Call*.

A LOAD OF FIREWOOD FOR A BIBLE

One day my wife went to a market place (in Poland) and bought a load of firewood from a peasant. When he brought the firewood and unloaded it in the yard, he

came into our house. I began to talk with him, asking him if he had attended any gospel meetings. "No, I have not," he said, "because I do not have any decent clothes. But I wish I could get some kind of book to read." I told him that I had books, and brought out a Russian Bible. He said for a long time he had been looking for a Bible and had a great desire to possess one. His countenance beamed with joy as he looked at the Bible, but, alas, he had no money to buy it. The money he had received for the firewood was not enough to buy salt and kerosene oil. After a moment of thought, he said, "Will you give me this Bible if I bring you another load of firewood?" I said, "Yes, bring me the firewood."

After a few days the load of firewood was brought, for which I gave him the Russian Bible. Taking it into his hands, his heart was filled with indescribable joy and he exclaimed, "Now I have the precious Bible for which I have been longing so much!"

Many people in our land of Poland have such a great longing for the Word of God that they are ready to exchange anything they have for the Bible. There are many, however, who literally have nothing to sell or exchange for a copy of the book. Their souls are hungry for the Bread of Life. The requests are so many, but I have no Bibles to give. Therefore I am praying to God, and asking you to supply our hungry people with the Word of God.—Jan Wladysluk, in the *European Harvest Field*.

WILL TAHITI RETREAT?

Is civilization, as interpreted by Europe and America, a help or a handicap? This is a question that is being seriously considered in the Island of Tahiti, in the South Seas. The world economic depression is so greatly affecting the Islands that they appear to be on the verge of renouncing the ways of white civilization.

In a resolution adopted by the Agricultural Union of Tahiti (says the *New York Times*) and forwarded to France, the Islanders of the French South Sea Colony are urged to resume their ancestral modes of life and abandon the attempt to maintain modern methods of living and training. This appeal recommends that the natives discard European clothing, return to the simple outdoor life, and give up life in the towns with their artificial commercial existence, which is held responsible for the degeneration of island civilization.

Tahiti is one of the Society Islands, having an area of about six hundred square miles, with a population of 8,585. The Paris Evangelical Mission has been working here since 1863, and their communicant Christians number about 3,000.—*The Missionary Review of the World*.

The biggest work D. L. Moody ever did was starting the Moody Bible Institute. He won thousands to Christ it is true, but they are dead and gone or soon will be, while Moody Bible Institute lives on. The biggest thing in the world today for God, if my judgment is worth anything, is the Moody Bible Institute God bless it.—W. S. Manners, M. D.

OUR WORK MUST GO FORWARD

What is Your Responsibility Toward India's 320 Millions?

In our territories alone are 1,000,000 precious souls for whom Christ died, and obeying God's call to GO FORWARD efforts are being made to enter other unevangelized areas.

Young men for India and a married couple for Ceylon are urgently needed. "Lord, what wilt Thou have me to do?"

TO GO? TO PRAY? TO GIVE?

"Whatsoever He saith unto you, do it."

In character the mission is interdenominational and international, and is maintained in entire dependence upon God for the supply of all needs. *No solicitation of funds is authorized and no debt incurred.* Its members regard the whole Bible as the infallible Word of God. Modern Liberalism is neither taught nor tolerated.

In connection with the FORWARD MOVEMENT a separate branch of the work has been established among neglected Moslems of South India, numbering 3½ millions. God has singularly blessed this effort.

WE HAVE NO FIELD REPRESENTATIVE
and we are asking the Lord's People to pray that the man of His choosing may be sent to us.

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60 Stations and Outstations.

The Mission Headquarters on the Field are at Bangalore.

Home Councils in Great Britain, Canada, and United States.

Representatives in Australia and New Zealand.

Praying friends are invited to join the C.I.G.M. Prayer Fellowship. Each member is furnished with a Prayer Card giving subjects for each day, also a Quarterly Prayer Circular. For information write the Secretary.

Sample copies of "Darkness and Light," the official organ of the mission and the bi-monthly Praise and Prayer Bulletin will be sent on request.

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Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

MARCH

Some one has said that the worst thing about March is that it has thirty-one days. March is a maligned month. There is nothing at all the matter with it, for it simply pursues its natural seasonable course and does its duty in the world of nature.

Some persons think they have to be sick in March as a matter of course. In boyhood days it was the sulphur and molasses month, and little wonder is it that there are some millions of adults today who still discover a bad taste in their mouths when March is mentioned.

There is the story of the woman, age ninety, who said that as she looked back through the years she noticed that if she had managed to struggle through March she always had lived the rest of the year, a most remarkable discovery as readily may be admitted.

This is the first spring month of the year, and this fact in itself ought to erase most of the black marks set down against March. The flowers and the birds come back in March. The sun warms up, the grass gets green, and there is full promise of April, May and June. What more does anybody want? March seemingly fulfills its contract to furnish things desirable.—*Chicago Evening Post*.

THE MENACE OF ATHEISM

Atheism may be Europe's biggest menace during the next five years. The possibility is suggested by a warning published in Germania (Berlin) regarding the spread in Germany of free-thinking movements. It is suggested that in five years Europe may have from 20,000,000 to 25,000,000 atheists.

In five years church membership in March, 1932

Germany has fallen by 2,000,000, and today in Germany there are 600,000 members of free-thinking societies.

It is recalled that the atheistic movement began in Russia under the name of the Alliance of the Militant Godless, and

BIBLICAL KNIGHT'S PUZZLE

Several of our subscribers have written their appreciation of the Biblical Knight's Puzzle provided in an earlier issue of the *MONTHLY*, and at our request Miss Eggleston has prepared a second problem.

In the chess board below only the Knights are used. Knights move one space right or left and two spaces up or down, or two spaces right or left and one space up or down. Place the Knight upon the word "For" in the lower right hand corner, and move until the entire familiar Bible passage is completed.

them	voice	the	which	clouds	self	God	we
dead	are	in the	shall	and	ever	to	him-
the	with	of the	be	we	de-	shall	of
alive	in	then	scend	arch-	with	Lord	meet
gether	with	angel	the	first	from	trump	so
Christ	and	rise	the	be	Lord (End)	the	the
shout	up to-	shall	and	heaven	in	and	the
remain	shall	with a	caught	air	with	For (Begin)	the

—D. F. Eggleston

numbered 120,000 members in 1926. Two years later it numbered more than 500,000, and by the end of 1929 more than 2,000,000. By the end of 1933 it aims to have 17,000,000 members, which, it is observed, is not fantastic when it is considered that steps have been taken to extend the movement into many countries.

Children are taken in at eight years of age as juvenile pioneers, and become full-fledged members at fourteen. Already 40,000 local groups have been formed,

anti-religious films and plays are exhibited, and the Moscow radio station, maintained at the headquarters of the united trade unions, regularly sends out anti-religious talks. Ample funds are provided for propaganda, and plans have been formed for a central international body of the godless militants.—*Scripture Testimony Journal*.

ATHEISTS WELCOME MODERNISM

These modern religionists find themselves with strange bed-fellows indeed. No doubt they will protest vehemently against being hailed as boon companions of the atheist. They cannot, however, escape the fact that when Modernism refuses recognition of a supernatural revelation, the authority of the revealed Word, it inevitably leads to a system of human self-sufficiency, and that leads to the elimination of God. All the high-sounding verbiage employed by the representatives of Modernism cannot change the fact that Modernism is the greatest ally of Atheism.

In the last annual report of the American Association for the Advancement of Atheism, we read the following significant statement:

"This loss of faith causes consternation among the orthodox, who are powerless to arrest the movement. The reconcilers—the liberals and modernists—are heroically saving the ship of Christianity by throwing her cargo overboard. With what zeal the Fosdicks, the Matthews, and the whole crew of rescuers toss out first the Garden of Eden and the Flood, followed by the virgin birth, atonement, and the resurrection. And then they gain a great victory by

getting rid of hell and heaven and of the Devil and God, although with much ado they keep the name of the last. They may save the vessel of ecclesiasticism, but how long will men sail the seas in an empty ship? They will go ashore and enjoy life with the atheists. We welcome the aid of the modernist in ridding the world of Fundamentalism—of any serious acceptance of Christian theology."

In the tabulation of statistics during recent years, some of the American de-

nominations show the most alarming losses. No doubt these defections are primarily due to the infiltration of Modernism. As soon as the Word of God is forfeited, the source of energy, the vivifying motive power of the Spirit of God has been removed. This lack of spiritual incentive becomes noticeable not only in the ever-waning endeavor to win others to the cause of religion, but also in the deadening effect which it has upon those who are already members of the Church. With all its pious mien and pretty phrases, Modernism is the greatest contributing factor to the breakdown of religion and morality in this country. Atheism properly finds in Modernism a valuable co-laborer and hails Modernism's denatured and devitalized religiousness with joy.—*American Lutheran.*

DO PEOPLE WANT GOSPEL RADIO BROADCASTS?

Do people want to hear the gospel over the air? Do they still want the old-fashioned religion? Are there owners of radio sets who want to listen to speakers who believe that the old Book is really God-breathed, the very Word of God in the very words of God, and that men can be saved only by the shed blood, death, and resurrection of the Son of God as the sinner's substitute and Saviour? Will they listen to Bible teaching given by those who believe uncompromisingly in the Book?

Let us be in no doubt as to the answer to these questions. There are vast numbers of people who are eager to hear radio broadcasts given by evangelical believers. That this is not a mere opinion, but a fact that has been proved over and over again by convincing evidence, is well known to speakers and managers of the broadcasting stations. One of the most recent and striking evidences has been brought out by a well-known daily newspaper, the *Kansas City Star*.

In their morning issue of December 6 they published a ballot showing 132 programs of WDAF radio features. The votes came in during the week and were published the following Sunday morning.

They published the names of the first sixty-six as they rated in popularity, and the first ten of these are as follows: Morning Bible Hour by Dr. Walter L. Wilson, Amos and Andy, Sunday night Seth Parker hour, Catholic hour, Moonshine and Honeysuckle, Golden Wedding Gay Nineties, Local Ball Room program, Lucky Strike program, Jake and Lena, Pickwick Coffee program.—*Sunday School Times.*

SHALL THE CHILD ATTEND CHURCH?

Dr. Silas Evans, president of Ripon College, says: "If your child is not strong enough to go to both Sunday School and church, then hurry and call a doctor, or send for the ambulance!" "If the doctor says the child may attend only one morning service," he continues, "then have the child attend church. The center of Christianity is to be found in the morning church service, and even

though the words of the pastor are not all understood, the atmosphere and impressions are lasting. Why should we complain that so many young people do not go to church? They never have gone. A habit of worship is hard to begin at an age when other habits are already formed."

As surely as conduct results in habit-formation, and as surely as habits determine our future conduct, the non-churchgoing children of this generation will become non-churchgoing adults in

the next, or all the fundamental conceptions of education are absolutely false.—*Christian Sun.*

RELIGIOUS EDUCATION

Two little boys were "showing off" their knowledge by reciting what they knew, goes a current story.

One little fellow boastfully repeated the Beatitudes, the Ten Commandments, the Twenty-third Psalm, and other Scripture texts.

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Moody Bible Institute Monthly

"Where'd you learn all that?" asked his companion.

"At our Bible School. Don't you study the Bible at your church?"

"Gee, naw. We have religious education."—*Christian Standard*.

KNOCKING AND BOOSTING

People in power always deplore any criticism, and resent it. The worse they are, the more they cry for quiet and peace. The critic is told to be a "booster,"

not a "knocker." To be a perpetual knocker is pretty bad, but to be a continuous, vehement booster is no better. Reading through the writings of the Old Testament, we discover that the prophets said much by way of criticism. They had to, if true to God and the nation they loved. Suppose Nathan, so close to David, had taken the role of booster of his king, having keen sense of favors to come. We would have lost one of the sublimest heights of David's career. Two things must be kept in mind. Criticism

is to be given at the proper place and time; and it is to be based on facts, not on gossip, rumor, suspicion, nor defeated ambition.

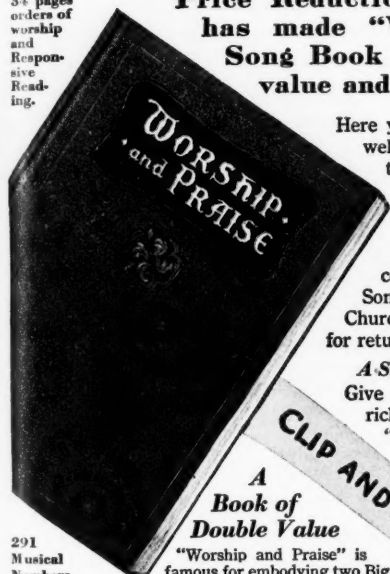
The test is really to be found in the way criticism is received. If one is proud, arrogant, top-lofty, with a vehemence to "hit-back," suspicion grows stronger. If one accepts, seeks to discover the truth, and either vindicate or correct the thing criticized, he reveals an honesty of purpose which does much to lift the onus of criticism.

Boost if we can; knock if we must; but in all things be fair.—*The Presbyterian*.

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ENGLISH LANGUAGE HAS 402,000 WORDS

There are at present 402,000 words in the English speech. There were only 26,000 words in Johnson's dictionary. So we have increased by 376,000. Shakespeare used 24,000 words. If these calculations are correct, Shakespeare used 98 per cent of the English of his own time, and that alone puts him on the pedestal where general feeling tends to place him.

Milton used 16,000, Shelly about 16,000, Tennyson about 14,000. Woodrow Wilson, so I have read, in his various speeches used 53,000; college students have a vocabulary in use of up to 12,000 words, possibly rising to a recognized vocabulary of 40,000 words.

We ought to know the English of the Bible. It isn't fair to our children, it isn't fair to the future of our race, not to know it.—Dr. J. R. P. Sclater, in the *Toronto Globe*.

SOME MINISTERS' DAUGHTERS

Mr. Babson is authority for the statement that 40 per cent of the millionaires in the United States and Canada were sons of ministers. The daughters are not behind their brothers. A Presbyterian minister's daughter recently published a successful novel. Another is a popular contributor to the *Atlantic Monthly*. Others are eminent in social reform, politics and business. The most remarkable instance is that of a Methodist preacher in London who had five daughters whom he supported and educated on less than \$800 a year. One of them became the wife of the great painter, Sir Edward Burne-Jones. Another married Sir Edward Poynter, president of the Royal Academy. The third married John Kipling and their son was Rudyard Kipling. The fourth married a Mr. Baldwin and their son was lately the prime minister of England. We regret that the fifth remained unmarried.—*The United Presbyterian*.

CHURCH UNION

The Southern Presbyterian Church has withdrawn from the Federal Council of Churches and refused to engage in further negotiations along church union lines. Until the specter of Unitarian-Modernism is finally laid all movements toward church unity should be indefinitely postponed. Such movements are too often led by men in whom evangelical Christians can have little confidence.—Ernest Gordon, *Sunday School Times*.

Truth Illuminated

William Norton

HOW TO READ THE BIBLE

A minister said that a man who had long attended his church, though not a member, came to him with a somewhat troubled expression and said, "I have been through the Bible five times now, and yet I don't feel any more like being a Christian than I did before." The minister looked at him a moment and then asked, "*How many times has the Bible been through you?*"

Reading the time-table of a train will not take us anywhere. We must be willing to follow out its directions. Unless we have sense enough to go to the station and board the train, we'll never reach any destination.—Elisha Safford, in *Westminster Bible Class*.

RETAINING THE HOLY SPIRIT

Most of us fit the description of the old woman quoted by Charles M. Alexander at Northfield. Down in Tennessee, Alexander said there was once a meeting on of intense power, and one of the variety of disciples who blew hot and blew cold, who was revived at each annual revival and who backslid in the interim, was praying in the assembly with a great burst of emotion. There was present an old woman who knew him well, who read correctly his character, and had witnessed his many revivals and backslidings. So when he suddenly burst into prayer for the fullness of the Holy Spirit to be given him, the old woman emphatically cried: "Don't you do it, Lord. He leaks!"

How sad a commentary! In the same sense, the most of us "leak"—we fail to retain the bestowed blessing.—J. C. Massee, in *After His Passion*.

SAFETY IN THE PRESENCE OF GOD

Not long ago I came across a hunter, and we began the process that you call "swapping yarns." He had been in Africa and, of course, he trotted out a lion. I trotted out twelve I had tackled. He trotted out a snake, and I trotted out a few more. He trotted out his elephant story, and I trotted out a few of mine.

Most men have a little phrase, a little characteristic trick, that gives the game away. His little phrase was "presence of mind," and my little phrase was the "presence of God." Let me put it fair and square: You are jaded and tired and done out, and you dump down on some grass. And just as you dump down out shoots a big snake or a leopard. Now, you could not possibly have searched for that snake. No amount of mere mediocre "presence of mind" could have averted that contingency, but—blessed be His name!—there is such a thing as the "presence of God."—Dan Crawford, in *Record of Christian Work*.

IS GOD'S LOVE MANIFEST TO YOU?

A gentleman, sitting one summer evening to watch for the brightest star in the southern sky, was puzzled because, though it grew dark and other stars came out, he could not see this one.

Suddenly a puff of air blew aside the branch of a tree which overhung his window, and there was the star. It had been there all the time, but hidden by a leaf!

So when people cannot see the star of God's love, it is because earthly things hide it. *Even some small thing may prevent our seeing God's love, but it is there always.*—*Baptist Times*.

THE RESURRECTION IN NATURE

Some years ago I kept a marine aquarium. As I stood looking at it one summer day I saw on the surface of the water a tiny creature, half fish, half snake, not an inch long, writhing as in mortal agony. With convulsive efforts it bent its head to tail, now on this side, now on that, springing its circles with a force simply wonderful in a creature so small.

I was stretching out my hands to remove it lest it should sink and die and pollute the clear waters, when, lo, in a moment, in a twinkling of an eye, its skin split from end to end, and there sprang out a delicate fly with slender black legs and pale lavender wings. Balancing itself for one instant on its discarded skin, it preened its gossamer wings and then flew out of an open window.

The impression made upon me was deep and overpowering. *I learned that nature was everywhere hinting at the truth of the resurrection.*—*S. S. Times*.

PRAYER DOES THIS—AND MORE!

Dr. Hyslop, speaking before the British Medical Association, once said: "*The best medicine which my practice has discovered is prayer.*" The exercise of prayer in those who habitually practice it must be regarded as the most adequate and normal of all the pacifiers of the mind and calmers of the nerves.

"As one whose whole life has been concerned with the sufferings of the mind, I would state that of all the hygienic measures to counteract disturbed sleep, depression of spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer.

"It is of the highest importance, merely from a physical point of view, to teach children to hold daily communion with God. Such a habit does more to quiet the spirit and strengthen the soul to overcome mere incidental emotionalism, than any other therapeutic agency known to me."—*The Torch Bearer*.

A RIGHTEOUS GOD CANNOT PARDON THE IMPENITENT

A Recent Incident

In the Blue Ridge Mountains, which border the beautiful Shenandoah valley in Virginia, two men grew up, who as boys attended the same school and church, and were good chums to each other. One developed into splendid manhood, the other into a criminal.

The murderer was sent to the state prison for life. Hearing this, the friend of boyhood days visited the governor, and eventually prevailed upon him to issue a pardon for the murderer. With the pardon in his pocket he went to the penitentiary, and was permitted to see the convict. The two men chatted together, recounting many happy experiences of their boyhood days. Nothing was said concerning a pardon.

The visit ended, the friend asked: "What would you do if you were out?" To this the murderer promptly replied, "First, I would shoot down the judge who sentenced me; next, I would shoot up every man of the jury who declared me guilty."

The friend walked away sorrowful, *with the unpardon pardon still in his pocket. The criminal continues serving his life sentence.*—Contributed by C. F. Geiger.

"THE LAST CHORUS"

Dr. Guinness had spoken on "The Imminent Return of the Lord Jesus Christ."

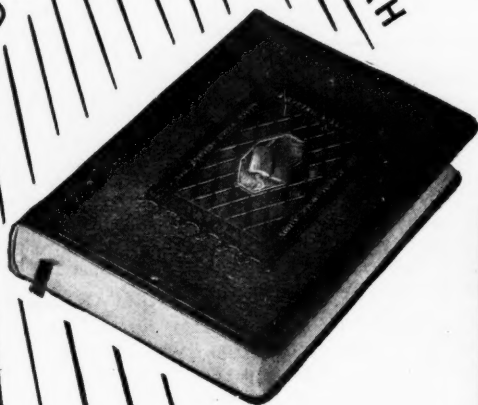
But some would say to him, "That was where the Thessalonians were mistaken. He has not come. That was where Paul was mistaken. Christ has not come, and that was where the Revelation was wrong in stating, 'I come quickly.' He has not come quickly." Well, the speaker replied, he could not go into the whole vast subject in one address, but he could remind them that with the Lord a thousand years was as a day, so that the Lord could still consider it quickly—as though He had been absent only but days. And he would like to illustrate how he knew that the coming was near.

He had heard "The Messiah" with great delight the previous evening. Now if a man had asked him after the performance had proceeded for a couple of hours, how long he thought it would still continue, he would have answered, "About five minutes." "But," the man might have expostulated, "how can that be? It is in full swing, has been going on for two hours and I see no reason why it should not continue for two hours longer. How do you know it will be over in five minutes?" "Then," said Dr. Guinness, "I should have answered him, 'Because I have the score. Don't you remember that beautiful solo?' And he would have said 'Yes.' And that chorus? 'Yes.' And then I should have said to him, 'And I know it will soon be over because I have the score, and they are singing the last chorus.'"

It is a wonderful thing to "have the score," so you may follow events that lead to the advent. Perhaps soon the present will be past and God's new day will dawn. *We are near His coming. How near we know not, but one thing we do know, it cannot be long!*—E. T. Huntsman, in *Evangelical Christian*.

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Grant Stroh

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THE MELCHIZEDEK TYPE

G. B. W., Lewistown, Ky.

Question: In what respects was Aaron typical of Christ?

Answer: By referring to Hebrews 7:1-3, 11-17 and 10:7, 11-14, you will see that Aaron was not strictly a type of Christ. Christ as High Priest is typified by Melchizedek, the king-priest.

PSALM 1:1

M. S., Willmar, Ia.

Question: Will you please explain the negative expressions in Psalm 1:1?

Answer: In order to be happy we must avoid choosing hurtful companions. The counsel or advice of the wicked is always hurtful; but it is still worse to take one's stand with sinners; and worst of all is to become a scoffer of God or of religion.

JOHN'S VISION OF CHRIST

V. C., Lake Odessa, Mich.

Question: Did John see Christ in the Patmos vision (Rev. 1:12-17)?

Answer: John saw a symbolic vision of Christ, one "like unto the Son of man," but so different from the Jesus whom John had known, and so awesome, that he fell at His feet as one dead.

FACING KNOWN DANGER

E. B., Grand Rapids, Mich.

Question: (1) Was Paul ever a backslider? (2) How shall we understand Acts 21:4, 10-14; 20-26?

Answer: (1) Nothing in the Bible so intimates. (2) There is no conflicting testimony here. The apostle felt impelled to go to Jerusalem (20:33). All along the way the Holy Spirit revealed that when he reached his destination he would be imprisoned. Hence the disciples quite naturally tried to dissuade him from continuing his journey. But since he felt that he must go, he could not be turned from his purpose simply because of the things which he knew he must suffer. As to verses 20-26, Paul simply yielded to the request of the elders to do anything lawful in order to frustrate the scheme of the Jews who were overzealous for the law, but who had been misinformed about him.

INHABITANTS OF THE NEW EARTH

G. H. G., Draper, Va.

Questions: (1) Who will inhabit the new earth? (2) Will there be any births upon the new earth?

Answers: (1) Only the righteous (II Pet. 3:13). (2) Our Lord's statement in Matthew 22:30 would appear to require a negative answer.

RIGHTLY DIVIDING

S. D. R., Birmingham, Ala.

Question: Do Luke 17:34, 35; Matthew 24:36-39, and the parable of the Ten Virgins have anything to do with the "partial rapture"?

Answer: A careful study of the setting of these passages will show that they have nothing to do with the Church, but belong to the period of judgment following the Rapture.

THE BRETHREN

L. A. P., Waucoma, Ia.

Question: Who are the "brethren" in I John 3:14?

Answer: Two opposing classes of men are mentioned in this difficult passage—the children of God and the children of the Devil (v. 10). If we belong to the first class then they are our brethren. Love of the brethren is not the cause of our having passed from death unto life, but is a ground, or evidence, of the fact.

ACQUIESCENCE TO CHURCH DISCIPLINE

J. T., Hollandale, Minn.

Question: According to the constitution of my church, if a young member breaks the seventh commandment he must confess his sin to God, before the consistory, and upon the following Sunday the sin is announced from the pulpit, giving the person's name. Does anything in the Bible sustain this last practice? What is your idea?

Answer: We recall nothing upon this matter except James 5:16. But since this is a question of church discipline, every member of the church should conform to it so long as it is in the constitution of the church. It would seem to us, however, that with such an ordeal facing him no member of the church would commit such a sin.

THE UNFORGIVABLE SIN

W. G., Sheboygan, Wis.

Question: Does Matthew 12:32 mean that some sins are forgiven in the world to come?

Answer: This would contradict the plain teaching of Scripture elsewhere. Unless sins are forgiven in the present life they will never be forgiven. Our status in the life after death is determined before we die. But the word translated "world" may also be translated "age," which would change the interpretation somewhat, but without altering the principle. The meaning being that in any age blasphemy against the Holy Spirit's testimony to Jesus Christ is simply unforgivable, because it reveals a state of eternal impenitence and guilt. Such people are blind because they will to be blind.

SATAN'S POWER

E. W., Chicago, Ill.

Questions: (1) Can Satan read our minds? (2) If so, can he answer, or interfere with, our unspoken prayers? (3) Has Satan power to take people from the earth?

Answers: (1) We cannot speak positively here, for even human mind-reading to a limited extent may not be impossible. If Satan can put evil thoughts into our minds, it may be that he can read thoughts already there. (2) If our unspoken prayers are suggested by the Spirit of God (Jude 20; Rom. 8:26) we need not fear what Satan may do in this realm. (3) Satan sometimes has permissive power to kill the body (Job 1:12-2:6). Our Lord said that the Devil was a murderer from the beginning (John 8:44).

WHY THE PARABLES

O. M., Chicago, Ill.

Question: What is the meaning of Mark 4:12? To whom does Jesus refer, to Jews or to Gentiles?

Answer: Jesus was addressing His disciples. Unto them was given the privilege of understanding the mystery of the kingdom of God. Those who were outside of that circle, whether Jews or Gentiles, could not understand His parables. For a fuller statement see Matthew 13:16. The situation was simply the fulfillment of the prophecy in Isaiah (6:9, 10). Jesus had taught plainly, but the leaders of the nation willfully rejected His words, and the result was a judicial blindness. Hence the parable form of teaching was now adopted by Christ in order to conceal the truth from His enemies and at the same time reveal it to His disciples.

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AUTHORSHIP OF JOHN'S GOSPEL

O. F. D., Gary, Ind.

Questions: (1) Who wrote the Gospel according to John? (2) When was it written? (3) Why was it written?

Answers: (1) The preponderance of scholarly opinion is that this Gospel was written by John the apostle. (2) Before the end of the first century. (3) The purpose of the author is clearly stated in 20:30, 31.

SAVED THROUGH CHILD-BEARING

H. W., River Forest, Ill.

Question: How do you explain I Timothy 2:15?

Answer: This statement cannot have reference to the salvation of the soul, which comes only through the blood of the Cross. But although the woman was chiefly responsible for the entrance of sin into the human race (v. 14) she shall be physically saved in the midst of the danger and circumstances connected with the bringing of a new life into the world. That is, in spite of the curse mentioned in Genesis 3:16.

CHRIST THE FIRSTFRUITS

H. C. B., Wapato, Wash.

Question: How do you harmonize Deuteronomy 34:6 and Luke 9:30, 31, with I Corinthians 15:20?

Answer: While it is true Moses and Elijah "appeared in glory" upon the Mount of Transfiguration, it is not perfectly clear that they appeared in their resurrection bodies. Christ's own body upon that occasion was transformed, but He did not yet have His resurrection body. But whatever be the mystery here, we are safe in accepting the plain statement of the inspired apostle that the resurrection of Jesus Christ is the firstfruits of all who have fallen asleep in Him (v. 18).

THE NICENE CREED

D. M. Q., Cape Benton, N. S.

Question: Please tell me about the Nicene Creed? When made? By whom? Its contents?

Answer: Made by the first general council of the Church, called by Emperor Constantine in B.C. 325. Divisive views had prevailed about the doctrine of the person of Christ. Arius had taught that Christ was neither God nor man, but a created being, who in turn created all else. The decision of the Council of Nicæa was that Christ was the "true God, of the true God, begotten not made, and of the same substance with the Father." Other questions were passed upon, but this was the most important decision of all.

SWEDENBORGIANISM

H. C. H., Canon City, Colo.

Question: Please give me information about Swedenborgianism.

Answer: We are giving chiefly here the substance of an article which appeared in the March, 1931, copy of *The Prophetic Testimony News*: (1) "Only a part of the Bible is accepted." Certain books rejected because they could not be interpreted in a

Fewer Bibles in Hard Times?

No! For in hard times the Scriptures have a message of encouragement. Read this great Bible Passage:

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."
(Romans 8:35-39)

No! For in hard times (as well as good) the enterprise of Christianity needs an abundance of Scriptures.

Read the list of American institutions to which the American Bible Society last year furnished Scriptures:

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Penitentiaries	Schools for American Indian Children
Salvation Army	Home Mission Boards and Institutions
Sunday Schools	Homes for Delinquents, Aged, Incurables
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symbolic way according to the key which Swedenborg believed has been revealed to him. (2) "Much of the Bible accepted is allegorical and not true." For example, Adam and Eve did not exist, and the Flood was not an actual occurrence. (3) "Salva-

tion by faith in Jesus Christ alone is denied." Swedenborgianism teaches that salvation is the acceptance of heavenly truths and living the unselfish life. (4) "The person of Jesus Christ." Denying the doctrine of the Trinity, as ordinarily understood, it is stated that Jesus Christ is the one God, and that in Him there is a trinity of essence, not of persons. His sinless humanity and His substitutionary, vicarious atonement are also denied. (5) "The second coming of our Lord occurred in 1757." His coming again in the flesh was spiritualized away, and Swedenborg himself became henceforth the "divinely chosen seer and revelator," chosen to live consciously both in the natural and in the spiritual world at the same time. He was thus enabled to establish the New Church, which is the New Jerusalem.

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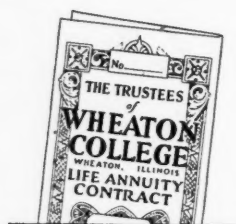
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POLYGAMY

L. M., Richmond, Va.

Questions: (1) What was the origin of polygamy? (2) Why were not God's servants in Old Testament times rebuked for the practice?

Answers: (1) Excess in the number of women and the desire for numerous offspring are probably the two chief causes. The first recorded instance came early in the history of the race (Gen. 4:19). (2) While monogamy was the Bible plan for marriage (Gen. 2:24; Matt. 19:4, 5), in the time of the kingdom polygamy was so commonly practiced that it was not rebuked; but although we have no specific pronouncement against the evil, the historical records clearly reveal its evil consequences.

THE FIG TREE

H. T. J., Princeton, Ill.

Question: Will you explain the practical significance of the fig tree in the following passages: Mark 11:13, 14, 20-26; Matthew 24:32-34; Luke 13:6-9?

Answer: In the first passage we have the cursing of the fig tree, which has no reference to the Jewish nation. From this incident Christ draws the lesson of the power of faith and prayer. In the second passage we have a parable of the fig tree. As the putting forth of its leaves indicates the near approach of summer, so when the Great Tribulation is past and certain signs appear in the heavens God's people in that day may know that His return to the earth is near, even at the doors. Read this passage in the Revised Version. In the third passage we have another fig tree parable. This time the fig tree is an unfruitful tree. Since the owner of the vineyard had found no fruit upon this tree for three successive years, he orders it cut down, but at the intercession of the dresser of the vineyard the fruitless fig tree was given one more opportunity. Because of the connection of this parable, being immediately preceded by the threat to the Galileans that unless they repented they would perish (vv. 1-5), and also because of the three years mentioned in the parable, which many believe refers to the public ministry of Jesus up to that time, the fig tree in this parable probably symbolizes the Jewish nation at that time.

International Uniform Sunday School Lessons

P. B. Fitzwater

March 13

Jesus Comforts His Disciples John 14:1-18

Golden Text:—Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14:27.

These words of Jesus were words of real comfort. They have steadied and sustained the lives of untold thousands of God's children through the centuries. The hopes of the disciples were utterly shattered when Jesus told them about the cross. He had told them that He was going away and that they could not follow him. He consoled them by

I. Pointing to the Coming Reunion in the Father's House (vv. 1-3).

1. The Request to Trust in Him Even as God (v. 1).

Faith in the God-man, Christ Jesus, will steady the heart no matter how intense the grief or how great the sorrow. Faith in God and Christ is one and the same thing, for Jesus Christ is not merely another God, but one with God. Christ Himself is divine and therefore the Revealer of divinity. Jesus Christ is the same object of trust as God Himself. The believer should repose in Him the same confidence and yield unto Him the same submission as he does in God. All have their burdens and sorrows. Let us learn to cast them upon Jesus, for He cares for us. Trust in Jesus as God is the secret of a quiet heart.

2. The Explanation of His Departure to Prepare a Home for Them (v. 2).

Heaven is the Father's house. Heaven is an eternal dwelling place. There is in it abundant room for all. There are "many mansions." All who come to God through Christ will find room. It is a prepared place for a prepared people. Only those can enter who have made the necessary preparation here.

3. The Assurance of His Personal Return to Escort Them Home (v. 3).

Jesus will not wait for His own to come to Him, but will come and call forth from the graves those who have died, and transform living believers, taking them all to be with Himself forevermore in the heavenly home. He will not be satisfied until His own are with Him.

II. Revealing the Way to the Father's House (vv. 4-11).

Jesus informed the disciples that they knew the place and the way to that place to which He was going. To this Thomas interposed a doubt, in answer to which Christ asserts that He is

1. The Way to God (v. 6).

He is something more than a mere guide or teacher—He is the Way itself. He is the Door of the sheepfold—the very entrance to the tree of life.

2. The Truth (v. 6).

He is not merely the teacher, but the Truth incarnate. In Christ's incarnation the spiritual and material worlds were united. Therefore, every line of truth, whether spiritual or material, converges in Him. No one can ever have the real truth about anything who does not have Jesus Christ. In Him we have the truth about man, as to what he is, what he ought to be, and what he shall be in eternity. In Him we have especially the truth about God. To pretend to know God while at the same time rejecting Jesus Christ, is utter folly. Only as Christ reveals God can we know Him (John 1:18).

3. The Life (v. 6).

Christ is not merely the giver of life, but He is the essence of life. Only those who receive Christ have life in the true sense. Since He is God incarnate, to know Him is to know God. This truth is not arrived at by an intellectual process. It can only be grasped by faith. Man does not see in order to believe, but believes in order to see.

III. Assuring Them That His Work Was to Continue (vv. 12-14).

Jesus' going away was not to end the work which He had begun. This, no doubt, means that through the ministry of the Spirit-filled disciples the work which Christ began would assume larger proportions. There would be a much greater number of conversions than under His ministry. After the Day of Pentecost the gospel took a much wider range. During His ministry the message was confined to the Jews, while under the ministry of the disciples it was only limited by the world itself. The ministry of the disciples was ushered in by the conversion of three thousand in one day. The means by which they were to get the power to do such wonders was prayer. God will surely answer prayer, not only because He loves His children, but through answered prayer His own name will be glorified.

IV. Promising Another Comforter (vv. 12-17).

The word "comforter" means literally "one called to the side of another to give help, protection, and deliverance." This Comforter is the Holy Spirit. Jesus was the Comforter while here on earth. The Holy Spirit was to be "another" Comforter. The condition upon which they might enjoy the comfort of the Spirit was obedience to Jesus (vv. 15-17). The presence and help of the Holy Spirit were to continue forever.

V. Assuring Them of His Return to Them (vv. 18-24).

Although Jesus went away He did not leave His disciples as orphans. He is spiritually present all the time. The Father and the Son make their abode with the disciples who love and obey Jesus Christ.

March 20

Jesus Dies on the Cross

John 19:17-22, 25-30

Golden Text:—For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures.—I Corinthians 15:3.

This lesson presents the greatest tragedy of all time. No record in the annals of history approaches it. It is in a real sense the climax of all history. Though unique in its blackness, from it flows streams of life and liberty for all the world. It is highly important that every teacher have the personal experience of Christ's death for himself, and then endeavor to get his pupils to see that Christ's death was instead of their own death. We escape judgment because the judgment we merited fell upon Christ. He was made to be sin for us that we might be made the righteousness of God in Him (II Cor. 5:21). No one lacking this experience can truly teach this lesson.

I. The Place (v. 17).

It was on a hill called in Latin "Calvary" and in Hebrew "Golgotha," which in shape resembled a skull. This hill is a few yards outside Jerusalem. This is a most significant name for the place where man's redemption was accomplished. The skull is an apt picture of man's condition as a result of sin. The life and intelligence are gone, leaving only the dark empty cavern which once contained them. Jesus was not crucified in the city, for He was to suffer without the gate (Heb. 13:12).

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II. His Companions (v. 18; cf. Luke 23:33).

Two malefactors were crucified with Him. Their names are not given. This was in fulfillment of Isaiah 53:12, "He was numbered with the transgressors." He was sinless, but became sin for us, showing how completely the Saviour identified Himself with sinners.

III. The Inscription over Him (vv. 19, 20).

It was customary to place an inscription over the cross, stating the crime for which the victim suffered. Although Pilate did this in bitter irony and contempt, he uttered a great truth, affirming more than he intended. This truth is in harmony with John's purpose to show that Jesus is the Messiah.

IV. Gambling for the Garments of Jesus (vv. 23, 24).

This was a fulfillment of the scripture, "They part my garments among them, and cast lots upon my vesture" (Ps. 22:18). This is an exhibition of how men's hearts may be so calloused as to plan an act for present gain under the shadow of the cross of Christ.

V. Utterances from the Cross (vv. 25-30).

1. "Behold Thy Son"—"Behold Thy Mother" (vv. 25, 26).

In this crucial hour of intense suffering He manifested concern for those He loved. This is a fine example of human sympathy, and especially of filial love at its best. Though He was leaving the earth and its struggles, He made provision for the mother left behind. It is true that true love forgets its own sorrows and concerns itself in the interests of others.

2. "I Thirst" (v. 28).
As the sinner's representative, He suffered not only untold agony of mind, but of body as well.

3. "It Is Finished" (v. 30).

While no one can fathom the depth of meaning in these words, they no doubt indicate

a. That the calumnies and indignities heaped upon Him were at an end.

His trial was grossly illegal. False witnesses were employed to incriminate Him.

b. His awful sufferings were at an end.

The penalty of the unnamable and indescribable sins of the world were resting upon Him, wringing from Him the pathetic cry, "My God, my God, why hast thou forsaken me?"

c. The fulfillment of every type and prophecy.

d. His life of perfect obedience.

e. The great work of redemption.

"Finished" means more than ended. It means "accomplished." All that He started out to do was now completed.

f. The judgment of the world and the casting out of Satan (see John 12:31).

"From this point on there was no more humiliation, insult, or outrage. To multiplied insults and indignities our Lord was subjected from the hour of His arrest in the garden to the piercing of His side with the spear. But from the moment when the spear-thrust made it certain that He was actually dead, no cherished infant form

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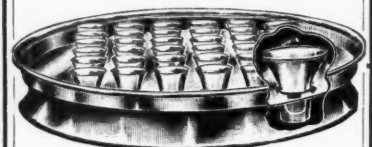
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could be more tenderly taken in arms, wrapped in clean linen with aromatic spices, and laid at rest in a faultlessly clean chamber. Neither was He ever again seen by an unfriendly eye. Truly, as to all sorrow and suffering and vicarious agony, it was finished."

VI. His Death (v. 30; cf. Luke 23:44, 45).

His death was voluntary. It was unlike any other death in all history. By an act of sovereign will He dismissed His Spirit. No one took His life from Him. He had power to lay it down and the power to take it up again. With full consciousness that all things which He had come to do had now been accomplished, He sent His Spirit away. So shocking was the crime, nature herself threw around the Son of God a shroud to hide Him from the godless crowd. Darkness was upon the land at noonday.

March 27

Jesus Rises from the Dead John 20: 1-29

Golden Text:—But now is Christ risen from the dead, and become the firstfruits of them that slept.—I Corinthians 15:20.

The resurrection of Christ is one of the foundation truths of Christianity. It is the grand proof that Christ was what He claimed to be, the Messiah, the Son of God (Matt. 12:29-40; John 2:19-21). His resurrection authenticated His claims. If Jesus did not rise from Joseph's tomb, He was not the Son of God nor a true prophet (He said frequently while alive that He would arise), neither a Saviour, not even a good man, for He would then have been a falsifier. However, if He did arise, all that He said concerning Himself is true. His resurrection declared Him to be the Son of God with power (Rom. 1:4).

I. The Empty Tomb (vv. 1-10).

John does not enter into a description of the resurrection of Christ or give any proof other than the empty tomb, and that Jesus had repeatedly manifested Himself afterward. To see the body of Christ disfigured with a spear thrust and nail prints and the empty tomb was all that faith needed. In this lesson John describes the processes of his own conviction touching Christ's resurrection.

1. The Testimony of Mary Magdalene (vv. 1, 2).

This woman, out of whom Jesus had cast seven demons (Mark 16:9; Luke 8:2), announced the fact of the empty tomb to Peter and John. Prompted by great love to Him for His kindness to her, she went early to the tomb even "when it was yet dark." "She was last at the cross and first at the grave. She stayed longest there and was soonest here." This woman's love for the Master was genuine, although her knowledge as to His resurrection was defective. She had realized great good at His hand, therefore she could not rest till she had done her utmost for Him. The measure of one's service for Christ is the degree in which he realizes the extent of the benefits conferred. Those who work little for Him have little appreciation of His gracious salvation. That morning was

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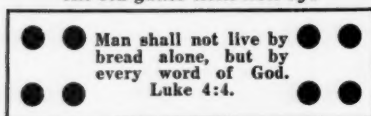
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a dark one for this woman and for the rest of the disciples, but this darkness did not long remain, for the Lord revealed Himself. Those who really love Jesus and seek for Him shall not remain in darkness (John 7:17).

2. Personal Investigation by Peter and John (vv. 3-10).

The news of the empty tomb, which Mary brought with breathless haste, so moved John and Peter that they both ran to investigate. When John came to the empty tomb, he gazed into it, but when Peter came he entered it. These acts reveal their respective temperaments. John with holy reverence hesitates, but Peter with impulsiveness enters at once. This difference was not one of love, but of temperament. We should not expect the same behavior from all. Their investigation assured them of the reality of the resurrection. The removal of the stone from the sepulcher, the arrangement of the grave clothes, convinced them that the enemy could not have done this. There was no evidence of a robbery.

II. The Manifestations of the Risen Lord (vv. 11-29).

1. To Mary Magdalene (vv. 11-18).

a. Mary weeping at the empty tomb (v. 11).

Peter and John went home, but Mary could not. She stood weeping. Home was nothing to her while her Lord was missing. Earnest love need not weep long, for Jesus is found by those who love Him. She should have been rejoicing that the grave was empty. Had His body been there, she would have had real cause for weeping. The empty tomb was eloquent proof of His messiahship and deity. Many times we weep when we should be rejoicing.

b. Mary questioned by the angels (vv. 12, 13).

Through her tears, she saw angels at the tomb, who inquired as to the cause of her sorrow. She replied, "Because they have taken away my Lord, and I know not where they have laid him."

c. Jesus revealed Himself to Mary (vv. 14-16).

She first saw the angels, and then her eyes lighted upon the Lord. She did not recognize Him in His resurrection body, but His voice was familiar to her. As soon as He called her by name, she recognized Him and fell at His feet weeping.

d. Jesus forbade her to touch Him (v. 17).

This showed that she was coming into a new relationship to Him. Besides, the disciples were still in doubt and sorrow. "Go tell my brethren" was the message she must carry. Other hearts needed to be cheered.

e. Mary's testimony (v. 18).

She told the disciples that she had seen the Lord.

2. To the Disciples (vv. 19-29).

He appeared to several of His disciples at different times during the day. This is the first appearance to the disciples as a body. The rumors of His several appearances on that day caused the disciples to assemble to talk over the matter. For fear of the Jews, they met in a private room and barred the door. They knew that the rulers who had so shamefully treated the Lord would not hesitate to treat them like-

wise. While they were discussing the strange happenings of the day, the Lord mysteriously appeared to them.

a. When Thomas was absent (vv. 19-23).

(1) His message of peace (v. 19).

This revealed His attitude toward them. He did not come with censure for their failure and desertion. Their conduct merited censure and even excommunication, but His consideration was too tender for that.

(2) He showed His hands and His Side (v. 20).

Having calmed their fears, He gave them unmistakable evidence of His resurrection. This He did by exhibiting the crucifixion marks in His hands and His side. This was all necessary. Their doubts needed to be scattered and His peace needed to be upon them.

(3) He commissioned them (v. 21).

"As my father hath sent me, even so send I you." This commission was not simply to the eleven, but to all Christians (Luke 24:33). All who have experienced the love of Christ should bear witness of His saving power.

(4) He bestowed the Holy Spirit upon them (v. 22).

This was their equipment. "He breathed on them, and saith unto them, Receive ye the Holy Ghost." Only as empowered by the Holy Ghost can one go forward as a successful witness for Christ. No one who has this equipment can fail. This equipment is not a spiritual luxury for the few, but a necessity for all.

(5) The disciples' authority (v. 23).

This authority was not by virtue of office, but by virtue of having the Holy Ghost. This spiritual gift gave spiritual discernment to know who had or who had not repented, and consequently to pronounce pardon or withhold it. An ecclesiastical body without the Spirit's equipment does not possess the power of absolution.

b. When Thomas was present (vv. 24-29).

Just why Thomas was absent at the first appearance of Jesus, we do not know. His absence deprived him of a vision of the Lord.

(1) The victory of sight and touch (vv. 24-28).

The Lord graciously supplied the evidence which Thomas needed. The Lord does not rebuke those who sincerely seek light.

(2) Greater blessing for those who see only by faith (v. 29).

April 3

God in Creation

Genesis 1:1-5, 26-31

Golden Text:—In the beginning God created the heaven and the earth.—Genesis 1:1.

Genesis, the book from which the lessons of the quarter are taken, as its name indicates, is a book of beginnings. It contains the early reliable information we have of the origin of the heaven and the earth, plant and animal life, human life, human institutions, and human relations. Without it we would be absolutely ignorant as to the origin of these fundamental things. The first chapter of the book from which our lesson is taken is one of the most wonderful in the Bible. Indeed, it is the key to

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the whole Bible. The reader is struck with its simplicity. Only about one thousand words are used in dealing with these beginnings. Its sublimity is outstanding when placed along side of all other cosmogonies. It is also scientific accurate, as there is no known contradiction between the Bible and real science. It should be remembered that the Bible was not written in the technical language of science, but in that of the common people. "Its purpose was not to show how the heavens go, but rather how to go to heaven." All these considerations point to the divine origin of the Book.

I. God (v. 1).

He was before all things. He had no beginning. Everything but God had a beginning. God, the uncaused Cause, is the cause of all things. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Ps. 90:2).

II. The Origin of the Universe (v. 1).

It was created by God. All things came into being by the will and act of a personal God. "Create" means "to bring into existence that which had no previous existence." The Hebrew word translated "create," according to reliable authority, is the strongest word which the Hebrew language has to express the idea of the origination of substance. This opening sentence is one of tremendous weight. Of it Dr. Murphy says, "It denies Atheism, for it assumes the Being of God. It denies Polytheism, for it confesses the one eternal Creator. It denies Materialism, for it asserts the creation of matter. It denies Pantheism, for it assumes the existence of God before all things and apart from them. It denies Fatalism, for it involves the freedom of the Eternal Being." The first four words of the Bible exhibit the one fundamental, all-pervasive principle of philosophy of every right life. In the beginning of the universe—God. In the beginning of all science and philosophy—God. In the beginning of every life—God. In the beginning of every year—God. In the beginning of every day—God. In the beginning of every business—God. In the beginning of every human relationship—God. In the beginning of every thought—God. In this connection it is well to note the Godhead in creation. The word translated "God" in the Hebrew is *Elohim*, and is plural in form. It may be translated "Gods" or "the Godhead." In these first five verses we find God, the Spirit of God, and the Word of God. To this the Scriptures give corroborative testimony. God the Father is the source of all things (I Cor. 8:6). Christ the Son, the Word of God, is the active agent in creation (Heb. 1:2; Col. 1:16, 17). The Spirit of God is the life of all (Gen. 1:2; Ps. 33:6; 104:30).

III. The Degeneration of the Earth (v. 21).

Between verses one and two is a clearly marked interval of perhaps long duration. The earth which was created by God was later overtaken in a cataclysmic judgment. The Hebrew word for "was" might just as well have been translated "became." Instead, therefore, the earth having been created a void or chaos, we see that it be-

came chaos through a judgment. In Isaiah 45:18 the prophet expressly declares that God did not create the earth a waste, but that He formed it to be inhabited. In this light it is seen that the popular conception that the earth was created a chaos and then by the processes of evolution shaped for man's dwelling place, has no basis in fact. All that real geology has to say harmonizes with this view.

IV. The Regeneration of the Earth (vv. 3-25).

As previously noted, the second verse of Genesis does not describe the state of the earth when it first came from the Creator's hands, but a changed condition which took place subsequent thereto. The following verses reveal a new effort of creative power by which the earth is again fitted up for the habitation of man. The power active in this reorganization is the Holy Spirit. He brooded over the face of the waters and brought about this new order of things. There is no way of telling the number of changes taking place between verses one and two, brought about by numerous convulsions which took place in the earth before the period of regeneration, described in the so-called six days of creation. On the first day the voice of the Almighty was heard saying, "Let there be light," and the darkness was displaced by the light. In the second day the expanse or firmament was made which separates the waters above the firmament from those below it. The third day dry land appeared clothed with vegetation. The fourth day witnessed the appearance of the lightholders, the sun, moon and stars. They were not created then, but set free from the darkness and ruin which were brought on in the convulsions before mentioned. On the fifth day fish and birds were created, and on the sixth day

cattle, creeping things, beasts of the field, and man.

V. The Origin of Man (vv. 26-31).

He was created by God. This precludes the foolish idea that man ascended from or through the brute. He came into being through a special creative act of God. This image and likeness is not physical or bodily, but intellectual and moral (Eph. 4:24; Col. 3:10). God's likeness is reflected in man's threefold nature. Man is spirit, soul, and body (I Thess. 5:23). As there is a trinity in God, so there is a trinity in man. Spirit is that part of man by which he has the power to know God. Soul is self-conscious life, the seat of man's emotions and desires. The body is the seat of the senses enabling man to have world-consciousness. God made man to be a personality capable of having fellowship with Himself, and with whom He could share His glory.

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HOW GOD BRINGS THINGS TO PASS

Ezra 1

1. Predictive prophecy (v. 1).
2. Divine sovereignty (vv. 1-4).
3. Human agency (vv. 5-11).—Lee W. Ames.

CHRISTIAN SOWING AND REAPING

Psalms 126:5, 6

I. Sowing as an Investment.

1. There must be a time of activity—"He that goeth forth."
2. In our sowing there must be a spirit of sacrifice and earnestness—"He that goeth forth and weepeth."
3. There must be fidelity and faithfulness—"He that goeth forth and weepeth, bearing precious seed."

II. Reaping as a Realization of Dividends.

1. Our text promises a sure harvest—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again."
2. Our text promises a joyful harvest—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing."
3. Our text promises an abundant harvest—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—R. W. Van Anda.

THE RESURRECTION OF THE BODY

I Corinthians 15

I. The Fact of the Resurrection of Our Lord

Part of the gospel (vv. 1-4).

II. Witnesses to the Resurrection of Our Lord (vv. 5-11).

III. Argument (*Reductio ad absurdum*) (vv. 12-19).

IV. The Order of the Resurrection (vv. 23-26).

V. The Manner of the Resurrection (vv. 35-49).

1. Illustration—grain sown (vv. 36, 37).
2. Difference in seeds (v. 38).
3. Differences in fleshly bodies (v. 39).
4. Earthly and heavenly bodies contrasted (vv. 40, 41).
5. Earthly body and resurrection body contrasted (vv. 43, 44).
6. The first man and last Adam contrasted (vv. 45-47).
7. Earthly and heavenly image (vv. 48, 49; cf. Phil. 3:21).

VI. The Bodily Transformation (vv. 50-53).

VII. Victory (vv. 54-56).

VIII. Thanksgiving (v. 57).

IX. Exhortation (v. 58).

—C. N. Platt.

THE RESURRECTION OF OUR LORD

1. Called for by Old Testament scriptures. "According to the scriptures" (I Cor. 15:4).

David "spoke of the resurrection of Christ" (Acts 2:31).

"All the prophets . . . these days . . . raised up . . . Jesus" (Acts 3:24-26).

2. Vindicated the claims of Christ (Matt. 16:21; 27:63; John 2:19-21; Rom. 1:4).

3. God's answer to His enemies. "Whom God hath raised up" (Acts 2:24; 3:15; 4:10; 13:30).

4. Fundamental to the gospel (Rom. 4:25; I Cor. 15:12-19).

5. The heart of apostolic testimony (Acts 2:24; 3:15; 4:10, 33; 10:40; Rom. 4:17, 23-25; 6:9-11; 8:11; I Pet. 1:3; Rev. 1:5).

6. The foundation of the assembly (Eph. 1:19-23; Col. 1:18).

7. The hope of Israel (Acts 2:30, 31; 23:6-8; 26:22, 23; 26:6-8).

8. Guarantees the resurrection of all men (Acts 24:15; I Cor. 15:22).

9. Identifies the judge of all men (Acts 17:31).—Lee W. Ames.

THE RESURRECTION OF THE LORD JESUS

Acts 4:33

I. Foretold.

1. By King David (Ps. 16:9, 10).
2. By our Lord (Matt. 20:17-19; Mark 10:33, 34).

II. Witnessed.

By many (I Cor. 15:4-8).

III. Approved Christ.

1. As righteous (John 16:10; Heb. 1:8).
2. As the Son of God (Rom. 1:4; John 20:27-31).

IV. Made Possible.

1. The gospel of grace (I Cor. 15:3, 4).
2. The descent of the Holy Spirit (Acts 2:32, 33).
3. The building of the Church, which is His body (Matt. 16:18; I Cor. 12:12, 13).
4. The dwelling of Christ in the believer (II Cor. 13:5).
5. The manifestation of Christ through the believer (Gal. 2:20).
6. The believer's victory over sin (II Cor. 2:14; Rom. 6:9-11).
7. The believer's power for service (John 14:12).

V. Assures Us.

1. Of His return for the Church (John 14:3).
2. Of our resurrection and rapture (John 11:25; I Thess. 4:14-17).
3. Of His millennial reign on earth (Ps. 72:8, 11; Luke 1:32, 33; Rev. 11:15).—O. M. Temple.

WHAT WILL THESE BODIES BE?

I Corinthians 15:42-44

1. They will be incorruptible bodies—"It is sown in corruption; it is raised in incorruption" (v. 42). Make comparison between mortal and immortal bodies.

2. They will be glorious bodies—"It is sown in dishonor; it is raised in glory" (v. 43). Make comparison between the inglorious and glorious bodies.

3. They will be powerful bodies—"It is sown in weakness; it is raised in power" (v. 43). Make comparison between the weakness and the powerful bodies.

4. They will be spiritual bodies—"It is sown a natural body; it is raised a spiritual body" (v. 44). Make comparison between natural and the spiritual bodies.—R. W. Van Anda.

SOME PROOFS OF THE RESURRECTION OF JESUS

Acts 1:3

Introduction: Resurrection of Jesus, the capstone in the arch of revelation. If the crucifixion of Jesus had not been followed by His resurrection, no hope of salvation for lost world (I Cor. 15:14, 15, 17, 18).

I. The Empty Tomb.

There were witnesses to His burial; precautions taken; report of guardsmen. Important in that it shows the credibility of the resurrection. Another evidence, body not stolen, linen wrappings found in order—inconceivable if body stolen. Then the testimony of three women and two men, who visited the tomb.

II. The Testimony of Eye-witnesses.

They saw Jesus upon the earth after His resurrection; many of them; testimony not identical, yet not contradictory; character of men unquestioned; the state of their minds—not expecting it—had given up hope—full of doubts.

III. The Sabbath Day.

Change from observance of seventh to first day of week, from the first century—no other explanation.

IV. The Christian Church.

More important evidence—to quote President Wolsey, "Faith in mere visions or phantoms may produce phantoms, but not such a phenomenon as the Christian Church, the greatest fact and the mightiest institution in the history of the world." Had the resurrection of Jesus not occurred, the Church would never have been established.

V. The Power Which the Living Christ Exerts.

The crowning proof—no human being after his death has ever exerted such a powerful and widespread influence—not only His teachings, but the changed lives of multitudes of men and women, and their undying devotion and loyalty to Him, even unto death.—E. R. Horton.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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GOD'S CURE FOR WORLD DEPRESSION

II Chronicles 7:14

I. Man's Part.

1. Dependence upon God.
2. Praying to God.
3. Seeking the will of God.
4. Forsaking his own wicked ways.

II. God's Part.

1. To heed the cry of man.
2. To forgive their sins.
3. To heal their land.—L. P. Cassel.

WHAT SHALL I DO WITH JESUS?

Matthew 27:22

Introduction: Pilate had Christ on his hands as has everyone today. They must do something with Him.

I. What God did with Him (Rev. 13:8; Acts 2:22, 23; I Pet. 1:18-20; John 3:16, 17; II Cor. 5:21).

II. What He did with Himself (Heb. 10:7; Matt. 3:13-17; John 6:38; John 4:34; 10:17, 18; Luke 19:10; Mark 10:45).

III. What the world did with Him (John 1:10, 11; Luke 23:33-38; Acts 2:23; 4:26-28).

IV. What you do with Him will eventually determine what He does with you.

1. The Believer (John 5:24; Rom. 8:1; I Thess. 1:10; 4:13-18).
 2. The Unbeliever (Luke 23:39-43).
- Illustration* the great divide (Heb. 10:28, 29, 31; Matt. 23:37; Heb. 2:3; Rev. 20:11-15).—C. L. Johnson.

THE INTERCESSION OF ABRAHAM

Genesis 18

I. The Grace in Which Intercession Is Born (vv. 1-16).

1. The conduct that finds this grace.
 - a. A seeking to be hospitable.
 - b. An eagerness to serve.
 - c. A desire to provide for and comfort others (vv. 3-8).
2. The ground upon which grace is bestowed.
 - a. The promises of God.

II. The Ground of Intercession (vv. 17-22).

1. The intention of God to reveal His Word (v. 17).
 - a. That we might know the sinfulness of man, and what His will is concerning us.
2. The revealed Word of God.
 - a. Describes men as grievous sinners (v. 20).
 - b. Invites men to intercede for sinners (v. 21).

III. The Nature of Intercession (vv. 22, 23).

1. It is a drawing near to God.
2. An expectant faith (vv. 23-25).
3. Marked with a humble spirit (v. 27).
4. Confident boldness (vv. 24, 28, 30).
5. Importune.
6. Does not cease until the purpose and will of God are done (v. 33).—C. E. Davis.

THE RESURRECTION

I Corinthians 15

I. The Fact of the Resurrection in Scripture.

1. Taught in the Old Testament (Job 19:25-27).
2. Taught in the New Testament.
 - a. Jesus taught it (John 5:28, 29; 11:25).
 - b. Jesus demonstrated it (Acts 2:22-24).
3. The apostles believed in it and preached it (I Cor. 15:1-8; Acts 4:1, 2).

II. The Importance of the Resurrection in Relation to Our Work.

1. It proves our testimony is not in vain (I Cor. 15:14).
2. It proves our faith is not in vain (I Cor. 15:17).
3. It was the foundation message of the apostles (Acts 1:21, 22).

III. The Assurance the Resurrection Gives the Believer.

1. Because He lives, we live also (John 14:19).
2. He, the "first fruits," is a pledge of a following harvest (I Cor. 15:20).

Conclusion: The fact that this great truth is so well established and so plainly taught in the Word of God, should do for us what we believe the inspired apostle expected it to do for the saints at Corinth, as recorded in I Corinthians 15:58.—Arthur G. Annette.

THE CALL OF MOSES

Exodus 3:1-12

1. Vision (vv. 1-3).
2. Voice (vv. 4-6).
3. Version (vv. 7-9).
4. Vocation (vv. 10, 11).
5. Victory (v. 12).—Henry Hepburn.

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CHRISTIAN WORSHIP

- I. Whom to Worship.
 1. The Lord thy God (Matt. 4:10; Rev. 7:11).
- Because—
 - a. "In him we live and move and have our being" (Acts 17:28).
 - b. From Him "every good and every perfect gift cometh" (James 1:17).
- II. Where to Worship.
 1. In secret (Matt. 6:6).
 2. Among fellow Christians (Heb. 10:25).
- III. How to Worship.
 1. In faith (Heb. 11:6).
 2. In spirit (John 4:24).—Selected.

ETERNAL THINGS IN HEBREWS

1. Eternal throne (1:8).
2. Eternal Saviour (1:10-12; 7:3, 24).
3. Eternal salvation (5:9).
4. Eternal judgment (6:2; 9:27; 10:27, 30).
5. Eternal life (7:16).
6. Eternal priesthood (7:21, 24, 25, 28).
7. Eternal redemption (9:12).
8. Eternal Spirit (9:14).
9. Eternal inheritance (9:15; 10:34).
10. Eternal offering (10:10, 12, 18).
11. Eternal perfection (10:14).
12. Eternal city (13:14; 11:14, 16).
13. Eternal praise (13:15, 21).
14. Eternal covenant (13:20).—L.J.Derk.

THE PROCESS OF LOT'S BACKSLIDING

1. Desire (Gen. 13:10).
2. Decision (Gen. 13:11).
3. Deterioration (Gen. 13:12, 13).
4. Doublemindedness (Gen. 19:1-9).
5. Dilemma (Gen. 19:10-26).
6. Drunkenness (Gen. 19:33).
7. Disgrace (Gen. 19:33-38).—Elmer E. Tiedt.

SEVEN LOOKS

These are seen in the opening words of seven Psalms:

Psalm 3. "Lord, how are they increased that trouble me?" A look at his *foes*.

Psalm 15. "Lord, who shall abide in thy tabernacle?" A look at his *friends*.

Psalm 85. "Lord, thou hast been favorable unto thy land." A look at his *land*.

Psalm 90. "Lord, thou hast been our dwelling-place." A look at his *home*.

Psalm 131. "Lord, my heart is not haughty." A look at his *heart*.

Psalm 132. "Lord, remember David and all his afflictions." A look at his *sorrows*.

Psalm 141. "Lord, I cry unto thee: make haste unto me." A look at his *God*.—Bible School.

TAKE YOUR PLEASURE!

- I. Take Your Pleasure and be Blind (Isa. 29:9, R. V.).
 1. Blind yourselves and be blind (Isa. 29:9).
 2. Blind because they have sinned (Zeph. 1:17).
 3. Blinded by the god of this age (II Cor. 4:4).
 4. Blind to the gospel (II Cor. 4:4).
 5. Knoweth not whither he goeth (John 12:35).
- II. Take Your Pleasure and Be Poor (Prov. 21:17).
 1. Poor because of a slack hand (Prov. 10:4).
 2. Wretched and poor (Rev. 3:17).
 3. Rich, yet hath nothing (Prov. 13:7).
 4. A pauper, not rich toward God (Luke 12:21).
- III. Take Your Pleasure and Forget God (II Tim. 3:4).
 1. Forget God, but see men (John 5:44; John 12:43).
 2. Foolish—know not the way of God (Jer. 5:3, 4).
 3. Woe to him that striveth with his maker (Isa. 45:9).
- IV. Take Your Pleasure and Die (I Tim. 5:6).
 1. A name to live, but dead (Rev. 3:1).
 2. Dead while alive; dead, but not buried—how true to human experience (I Tim. 5:6).
 3. Forgotten as a dead man (Ps. 31:12).
 4. Dead to the Father's will and way (Luke 15:24).
 5. God has no pleasure in the death of the wicked (Ezek. 33:11).
 6. God can raise the dead, open the eyes and make rich (Acts 26:8, 9).—S. B. Pinney.

We need have only one care, that we put the first thing first—faithfulness to God.—J. R. Miller.

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A TIMELY EASTER MESSAGE THE JEWISH PASSOVER FROM SINAI TO CALVARY OR HOW A JEW FOUND CHRIST By EVANGELIST PHILIP SIDERSKY

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Recommendation from Dr. H. A. Ironside

It was with the greatest interest that I listened to Mr. Sidersky's lecture on the Jewish Passover service. My heart was stirred as he showed the intimate connection between the Passover and the Lord's Supper. The spread table and the careful explanations given regarding every part of the service made it most realistic and left an impression that time, I am sure, will never erase.—(Signed) H. A. Ironside, Pastor of the Moody Memorial Church, Chicago, Ill., May 11, 1931.

Price 25 cents. Order From
PHILIP SIDERSKY
 P. O. Box 1207, LOS ANGELES, CALIF.



The author is an evangelist among both Jews and Gentiles at the present time and open for engagements.

Evangalistic and Bible Conference Fields

Ernest D. Christie

Evangalistic and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangalistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

J. H. Leonard and Alexander Torrie have just concluded a great revival in the Baptist Church at Listowel, Ont. There were forty-eight persons who professed conversion during the three weeks meeting. Later the party went to the Memorial Baptist Church, Stratford, Ont.

Bishop and Mrs. Willis have just closed a revival meeting in the Calvary Baptist Church, Kingsport, Tenn. God's Spirit worked in a marvelous way. There were more than two hundred adults baptized during the meeting. Many backsliders were reclaimed, and a great number of family altars were erected.

Gerald E. and Mrs. Bonney conducted their first meeting of the year with the First Methodist Church of New Lexington, Ohio. Mrs. Bonney did the preaching and Mr. Bonney had charge of the music. During the campaign the children's meetings averaged more than two hundred in attendance each afternoon; attendance of the young people of high school age averaged more than seventy-five each evening in their special service, and ninety-two souls knelt at the altar for definite conversion.

Thomas J. Hinkin, superintendent of the People's Rescue Mission, Lincoln, Neb., writes, "Last fall and early winter by putting a basement under our new building we were able to provide employment for the men who came to our mission for aid. Practically all of our relief work has doubly increased, and because of these contacts we were able to point the men to our Lord Jesus Christ. We held three prayer services a day and a men's Bible class daily in addition to our regular nightly service. We thank God for this increased opportunity to witness to His saving grace."

William L. and Mrs. Denlinger have had a very busy season in the evangalistic field during the fall and winter in the state of Pennsylvania. They recently closed a series of meetings at the Grace Evangelical Church, Hanover, Pa., of which E. J. Bayne is pastor. This is their third campaign here where a delightful spirit of Christian fellowship prevails. There were over fifty conversions and many reconsecrations. From Hanover the Denlingers went to Landisburg, Pa., to open a three weeks revival. They ask to be remembered in prayer by the readers of the MOODY MONTHLY.

Charles M. King having fully recovered in health, wishes to thank all of the Lord's chosen for their prayers in his behalf. Mr. King begun an open-air campaign at Borough Hall, Brooklyn, N.Y., January 19. He requests all to pray that souls will be saved.

Guy W. Green, lay evangelist of Kansas City, Mo., led special meetings for the First Presbyterian Church of Syracuse, Kan., January 13-24. The crowds were large, many being turned away on Sunday nights. There were twenty additions to the church.

Dr. French E. Oliver is vigorously pressing his "Back to the Bible" campaigns in the British Isles. He has recently concluded meetings in Bristol, held in the great Colton Hall, in which the Torrey and Alexander meetings were held in 1904. Dr. Oliver reports the need of an uncompromising message on evangelical lines to be appalling in England since destructive isms of many sorts are working havoc with the flock of Christ.

Anton Cedarholm concluded a very successful campaign in Superior, Wis., which brought large audiences nightly and a splendid number of reconsecrations, as well as decisions and confessions of faith in Christ as Saviour. Later Mr. Cedarholm was in Rockwell City, Ia., where Gold blessed in a mighty way. An invitation was extended him to return again this fall for a campaign. Mr. Cedarholm's next engagement was in Chicago where he took part in simultaneous campaigns in the city.

Harry W. Vom Bruch writes: "Between twenty and thirty people responded to our last appeal in the Newark Gospel Tabernacle, Newark, N.J. This was our fourth visit to Newark, and we expect to return again next year. Our next campaign was in the Grace Methodist Church, Long Beach, Calif., from where we will go to San Bernardino for a union effort. God is blessing and we are crowded with calls and inquiries for campaigns. We request prayer for the continued blessing of God upon these evangalistic efforts."

John W. Troy recently closed a country-wide campaign in Oneonta, Ala., where God gave them a great revival. Of the large number of people who united with the churches, many promised to give God a tenth of their income. From Oneonta, Mr. Troy went to Boaz, Ala., at the invitation of the president of Snead Methodist Seminary. This was a four night revival. In three services 160 were saved. On the last night 101 dedicated their lives for full time gospel service, and many private interviews and class interviews were held. Mr. Troy's next campaign was in Atmore, Ala.

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A convention of evangelists and gospel singers was held at Memphis, Tenn., from December 27-January 3, at the city auditorium which seats 12,000. Great emphasis was placed in the sermons and discussions on the imperative need of another historic revival, one that will stir the nation into fervent religious action. The consensus of reports from all quarters was that the people generally want a revival. The convention, which was very largely attended, was directed by the Interdenominational Evangelistic Association, Winona Lake, Ind., with the International Federation of Christian Workers and the Southern Methodist Evangelistic Association co-operating.

The First Church of Wausau, Wis., welcomed to its pulpit during the days of January 10-17, Dr. James M. Gray, Dr. H. Framer Smith, Dr. L. Sale-Harrison and Archibald R. Wright in an interdenominational conference gathering. The great audiences attending were in a large part due to the pre-conference prayer meetings of the different church societies under the direction of Dr. Peter W. Erickson. The opening address of the conference by Dr. James M. Gray upon the subject "Why Contend for the Faith," was followed by soul-stirring messages upon the theme, "How to Live the Christian Life." The music was under the direction of Russell E. Kauffman, pastor of the Plymouth Congregational Church, Ottumwa, Ia., and was ably assisted in the solo numbers by Mrs. Archibald R. Wright. Prof. Mauritz A. Lundholm presided at both the organ and at the piano during the conference sessions. Reid N. Radford rendered valuable assistance in the organization of different church groups during the conference meetings.

PHILADELPHIA BIBLE CONFERENCE

Dr. Gray reports that the Philadelphia Bible Conference held under the auspices of the Institute this year (January 17-22) was in some respects the best he ever conducted in that city. The afternoon and evening meetings were held in the Central North Broad Street Presbyterian Church of which Rev. Merrill T. MacPherson, an alumnus of the Institute, is pastor, and the noon meetings in the Arch Street M. E. Church.

The speakers in addition to Dr. Gray were Dr. Henry Ostrom of the Extension Department, Dr. A. Z. Conrad, pastor of Park Street Congregational Church, Boston, and Dr. Harold Paul Sloan, pastor of the Methodist Episcopal Church of Haddonfield, N.J. The music was directed by Mr. and Mrs. T. J. Bittikofer, assisted by the male quartet of the church, Miss Faust, the church secretary, an alumna of the Institute, and Mrs. William S. Wills, an active Christian worker of Philadelphia.

All the meetings were largely attended, on two evenings more than taxing the seating capacity of the church floor and gallery. The afternoon meetings for the study of the Bible were especially remarkable for attendance and interest, both men and women bringing Bibles and

notebooks and drinking in the instruction with eagerness. The last evening service was of an evangelistic character, both Drs. Gray and Ostrom pleading with the unsaved, and Mr. Bittikofer ably assisting with the congregational and solo singing. The pastor of the church in which the conference was held, as well as pastors of other churches represented, confidently expect to reap the salvation of souls.

Dr. Gray gives great credit to the pastor and to Rev. H. L. Burkett, local field representative of the Institute, for their wisdom and energy in the promotion of the conference.

BROOKLYN BIBLE CONFERENCE

Following the Bible conference at Philadelphia noted above, a similar one was held at the Spencer Memorial Presbyterian Church, Brooklyn, N.Y., Rev. Frank E. Simmons, D.D., pastor, in the week following, that is, 24-29. Rev. A. R. Wright, Director of the Bureau of Maintenance, presided at this conference, and besides Dr. Gray who was present for the opening Sunday, Dr. Harold Paul Sloan, Professor J. Gresham Machen, and Dr. Henry Ostrom. The music was in charge of Mr. Hunt, the church chorister.

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March, 1932

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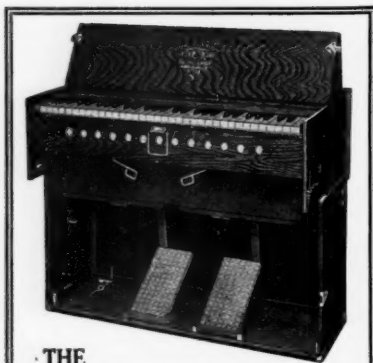
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Speakers: Rev. Harold Samuel Laird, Rev. L. Craig Long, Rev. W. V. Watson, Rev. Tod B. Sterling, Dr. Robert M. Glover.

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As this was the first conference the Institute has held in Brooklyn, it was not so well attended as that at Philadelphia, but the desire was expressed that it might be repeated in the confident expectation that as the Christian people of the city came to know about it they would gather to it as a rallying point for the defenders of the faith once for all delivered to the saints.

NOTES OF THE EXTENSION DE- PARTMENT OF THE MOODY BIBLE INSTITUTE

G. F. Higginbotham held evangelistic meetings from January 10-31 at the First Baptist Church, El Centro, Calif., of which Carl Harwood is pastor. As we go to press the results of the meeting have not yet reached us.

Harry McCormick Lintz held evangelistic meetings January 3-24, in the First Methodist Church, New London, Ia., of which C. B. Rayhill is pastor. The Methodist Episcopal, Methodist Protestant, Christian, and Presbyterian churches co-operated. There were 125 who professed conversion, 150 who made a renewal of their vows, 150 who consecrated their lives for service, and 50 who offered themselves for full time service as the way opened. Mr. Lintz also held evangelistic meetings in the evenings from January 25-31 in the Kimball Avenue United Evangelical Church, Chicago, of which H. W. Lambert is pastor. He was the speaker at the Adelphi Theater meetings held in the Chicago loop, January 24-29, at which fifty accepted Christ as their Saviour.

Dr. J. W. Mahood was the speaker from January 3-13 at London, Ont., Canada, in the Wellington Street United Church, where J. H. Dudgeon is pastor; and in the same city at the Egerton Street Baptist Church, J. H. Olmsted, pastor. Dr. Mahood held meetings from January 14-31.

W. W. Shannon held evangelistic meetings at Lemoore, Calif., from January 10-24, in the First Baptist Church, R. S. Nickerson, pastor.

Dr. Henry Ostrom was a speaker at the Philadelphia Bible Conference January 17-22, and a speaker at the Brooklyn Conference January 24-29.

MOODY BIBLE INSTITUTE WEEKS

With interdenominational co-operation, a ten day Week of Prayer-Bible Conference was held January 3-12, in the First Baptist Church of Keokuk, Ia., Dr. Thomas F. Cooke, pastor. Delegations from Missouri, Illinois, and Iowa were present. Unusually large audiences greeted Dr. L. Sale-Harrison, of Sydney, Australia, who gave a series of afternoon expository addresses. The music of the conference was in charge of Mr. and Mrs. Edward Shimer.

Dr. James M. Gray, Dr. H. Framer Smith, and Dr. Norman B. Harrison conducted the Bible conference January 3-8 in the First Presbyterian Church, Water-

loo, Ia., of which Dr. Thomas R. Niven is minister. Russell E. Kauffman, pastor of the Plymouth Congregational Church of Ottumwa, the music. Radio Station WMT (the "Voice of Iowa") gave to the Institute a forenoon period during the conference week, at which times, Drs. Gray, Framer Smith and Norman B. Harrison gave Bible expositions, and Mr. Kauffman and Mrs. Wright rendered programs of gospel music. Delegations came from Cedar Falls, Waverly, Oelwein and other nearby cities.

A Bible conference was held January 17-22 in the First Baptist Church of Muscatine, Ia., of which Dr. Vernon L. Shontz is pastor. The speakers were Dr. H. Framer Smith and Dr. L. Sale-Harrison. By special request also, Dr. Smith addressed the weekly gathering of the Rotarians. Dr. Sale-Harrison gave a series of studies in the Epistle to the Ephesians, and by special request two addresses on prophecy. Dr. Sale-Harrison during the conference addressed several groups of high school students, setting forth the satisfactions of Christian service done in God's way after the plan of God's Word.

A Bible conference was held January 24-31 in the First Baptist Church of Pontiac, Mich., of which Dr. H. H. Savage is pastor. Approximately 10,100 people attended the seventeen sessions of the conference, at which Dr. L. Sale-Harrison delivered a series of addresses on "The Person and Work of the Holy Spirit," followed by "Old Testament Character Studies" in the lives of Enoch, Abraham and Isaac. The conference music was under the direction of Harry Bundy of Detroit, assisted by Kenneth Shoults at the organ and the piano, with the support of the large chorus choir of the First Baptist Church. Frederick B. Wittick presented the life and work of the Institute in motion pictures. Many young people dedicated their lives to full time Christian service. The morning sessions of the conference were broadcast over WJR of Detroit.

FUTURE ENGAGEMENTS

"The Bonney Workers"—Feb. 15-Mar. 6, Arnold, Pa.; Mar. 7-27, Titusville, Pa.; Mar. 30-Apr. 17, South Brownsville, Pa.

Dr. J. E. Conant—Feb. 21-Mar. 6, Huntington, W. Va.; Mar. 13-Apr. 3, Gary, Ind.; July 4-8, Calvary Baptist, New York.

Homer W. Grimes—Feb. 14-28, Peabody, Mass.; Feb. 30-Mar. 13, Greenfield, Mass.; Mar. 15-27, Providence, R. I.; Mar. 28-Apr. 10, Boston, Mass.

Mr. and Mrs. Loren G. Jones—Jan. 31-Feb. 21, Santa Paula, Calif.

The Kindigs and Evangelist Lintz—Feb. 22-Mar. 14, Bethlehem, Pa.

Richard Nyburg—Feb. 14-28, Mt. Cory, Ohio; Mar. 6-27, Logansport, Ind.

Sarah C. Palmer—Feb. 7-28, Rochester, N.H.; Sylvester Sanford—Feb. 15-Mar. 6, Dalton City, Ill.; Mar. 7-27, Saybrook, Ill.; Mar. 28-Apr. 10, Chicago, Ill.; Apr. 11-24, Colorado Springs, Colo.; Apr. 25-May 8, Denver, Colo.; May 9-22, Farmer City, Ill.; May 23-June 5, Bradley, Ill.; June 6-19, Morocco, Ind.; June 20-July 10, Peetz, Colo.; July 11-24, Lexington, Ill.

Gipsy Smith, Jr.—Feb. 21-Mar. 27, Savannah, Ga.; Mar. 29-Apr. 10, Valdosta, Ga.; Apr. 17-May 1, Lexington, Ky.; May 8-29, Rockville, Md.; June, Aberdeen, N.C.

The Vinaroffs—Feb. 15-Mar. 6, Carlisle, Pa.; Mar. 7-27, Port Clinton, Ohio; Mar. 29-Apr. 17, St. Joseph, Mo.

Mrs. Cecelia L. Wolfson—Feb. 21-28, Chelton Ave. M. E. Church, Philadelphia, Pa.; Mar. 6-13, Wisconsin Baptist Church, Philadelphia, Pa.; Mar. 20-27, Fletcher Memorial M. E. Church, Philadelphia, Pa.

Moody Bible Institute Monthly

Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 843 North Wells Street, Chicago

The Master's Way, by Frank Mangs.

A translation from the Swedish of one of the works of the evangelist who has been so greatly used of God in America during recent months. The book breathes with the spiritual earnestness of this faithful servant of God, and will be of interest to many who were unable to understand his spoken message. It is to be regretted that the translation into English fails in many places to reflect the correctness and the natural beauty of the original.

125 pages. 7½x5 inches. Mission Friend's Publishing Company, Chicago. 50 cents (paper). H. L. L.

The Scarlet Thread, by L. W. Doonan.

One hundred and four of the choicest gospel illustrations explaining and emphasizing the atonement are here offered as salvation stories. This will be appreciated by all ministers and teachers who make much of the Cross in their instruction, and desire to illumine and illustrate the world's greatest tragedy in language and thought that is familiar to old and young alike.

104 pages. 9x6 inches. Author, 224 W. Lexington Avenue, Danville, Ky. Paper, \$1.00. C. H. B.

Bible Readings and Program Topics —B. Y. P. U. and B. A. U., by J. E. Lambdin.

This booklet contains the program topics for 1932, and not only guides in the matter of the weekly topics for discussion at young people's gatherings, but also outlines a course of reading for every day. This book can also be used for daily devotions and as a guide for family prayers. It is vest pocket size, and can be carried conveniently by young men and women to their place of work. The explanation of the selected reading is full of choice gems.

176 pages. 5x3¼ inches. Sunday School Board, Southern Baptist Convention, Nashville, Tenn. 50 cents. A. H. L.

Perfectionism, Vol. 1, by Benjamin Breckinridge Warfield, D.D., LL.D.

The late professor of theology at Princeton, one of the leading Calvinistic theologians of his time, provided by will for the publication of his writings in a series of volumes. This one, and another to follow, expounds the development in Germany of perfectionism, the doctrine represented by Unitarians today.

Dr. Warfield begins with Ritschl, the rationalist who formulated it in opposition to Wesley's mystical perfection and to Luther's teaching that Christians never become entirely free from sin in this life. It is well to know just what Ritschl believed in view of his popularity with modernists. He rejected the doctrines of original sin, miracles, supernaturalism, inspiration, and answer to prayer. He denied the Holy Spirit, made Christ simply a religious genius without pre-existence, and held God's sole interest to be the erection of a kingdom of love. Hence sin has no divine significance and men need never fear punishment. Religion is only common morality, and justification a subjective change. It is faith in natural providence, the human will sufficing to win salvation.

Perfectionism has always entailed a tolerant estimate of sin and its restriction to overt acts, instead of including sinful nature. This is evident from the Holiness movement in Germany as its sad history of promise and disillusion is here unfolded. We trust its connection with Keswick in England and the Pentecostal folk among us will be fuller explained in the next volume. The heavy reading in this work is as clear as the subject permits, and offers wholesome stimulus for those who would understand current theological trends.

399 pages. 9½x6 inches. Oxford University Press, New York. \$3.00. H. E. S.

Christ's Challenge and Other Evangelistic Sermons, by Charles Forbes Taylor.

The author presents these evangelistic messages with great clearness and accuracy. His statements are supported by the Word of God with no uncertain sound, and one becomes interested not only in what he says, but in the way he says it. Pastors and evangelists will be greatly benefited by having this book. It will be a great stimulus to the spirit of evangelism in the Sunday evening service.

152 pages. 7½x5¼ inches. Fleming H. Revell Company, New York. \$1.50. A. H. L.

Beyond Gates of Gold, by Solomon S. Hilscher, D.D.

This is an inspiring book, its eight chapters culminating in "The Way That Leads to the Gates." Dr. Hilscher, a busy pastor, the minister of the Presbyterian flock at Greencastle, Pa., has certainly given attention to comforting and strengthening the faith of those who mourn. The spirit of the book is so cheerful and heartening one feels that here are springs of joy welling up. The method is not argumentative or speculative, but rather revealing and assuring.

192 pages. 7½ x 5 inches. Fleming H. Revell Company, New York. \$1.50. W. M. R.

The Defeat of Fear, by Henry Howard, D.D., Litt.D.

The eminent Australian churchman, who after retirement from the Methodist ministry was called to the pastorate of the Fifth Avenue Presbyterian Church, New York, reveals in this book the dynamic quality of his thinking and the swing of inspiring rhetoric that have drawn multitudes to wait upon his word. Six notable texts are held out to the reader, four of them calling for a number of divisions or brief chapters in treatment. Dr. Howard is not an expository preacher, like his predecessor, Dr. Jowett, but the reading of these pages will issue in a more heroic approach to life's difficulties and problems, and Christ will be found the all-sufficient helper.

217 pages. 7½ x 5¼ inches. Fleming H. Revell Company, New York. \$2.00. W. M. R.

Contending for the Faith, by Joseph C. Thompson, B.D.

This is an exposition of the Epistle of Jude, which deals with the genuineness, authorship, peculiarities, and a general outline.

On the whole, this exposition is helpful and true to the Word, but while the author includes the present generation in the application of the epistle, he applies it largely to the day when first written. This will disappoint those who believe Jude had in mind the last days of this present age, when, as our Lord declared, conditions would be similar to those that prevailed in the days of Noah.

95 pages. 7½ x 5 inches. Published by the author, Grand Meadow, Minn. 75 cents. N. H. C.

You Must Go Right On, by A. Z. Conrad, Ph.D., D.D.

The veteran pastor of Park Street Congregational Church, Boston, sensing the difficulty of the times through which humanity is passing, has released a volume surcharged with the spirit of courage, patient continuance, fortitude. "To the tried, the tired and troubled, who are sometimes tempted to think of 'quitting,' this book is earnestly inscribed," thus does Dr. Conrad state his own purpose. Thirteen chapters follow the foreword, every theme of which is vital. The final chapter brings forward "Twenty Theses to Which Evangelical Christianity is Committed." A volume "worth its weight in gold."

256 pages. 7½ x 5¼ inches. Fleming H. Revell Company, New York. \$1.50. W. M. R.

Tainted Contacts, by E. N. Sanctuary.

A compilation of facts regarding the personnel and activities of the Federal Council of Churches of Christ in America, prepared for the American Christian Defenders.

To the unsophisticated multitude this collection of factual testimony is painful reading, even startling. Church members generally, and many others as well, have at least some vague knowledge of the existence of such an organization as the above mentioned council, something like a quarter of a century having elapsed since its inception, and considerable publicity being obtained through its meddling in political affairs, and rendering opinions on certain very delicate questions of morals.

While the council has asserted itself to be the official representative of twenty million Protestant Christians, a great company of evangelicals stoutly challenge any such claim, and insist that the council is virtually a self-created group, and in reality represents no one but its own personnel.

Colonel Sanctuary's book lays before us a mass of certified evidence showing that this self-constituted sort of super-church, or its stated officials, have been hobnobbing with some queer companions and flirting with strange and suspicious causes. It gives us no little shock to learn that prominent leaders in the group are associated with such dangerous movements as the American Civil Liberty Union (extremely communistic and unpatriotic), and supporting or sponsoring various activities of bolshevistic flavor calculated to destroy the foundations of our commonwealth.

Colonel Sanctuary has verified the facts and is presenting in his volume enough information to arouse the sleeping careless citizen, and to tear the business man away from his golden calf. "Awake! Awake! The enemy plots your destruction."

112 pages. 9x6 inches. American Christian Defenders, 156 Fifth Ave., New York. Cloth, \$1.00; paper, 50 cents. W. H. H.

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Finney on Masonry

"The Character, Claims and Practical Workings of Freemasonry." By Ex-President Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. 275 pages, cloth, \$1.25; paper, 75c.

Please do not send stamps.

National Christian Association
848 W. Madison St., Chicago, Ill.

Fanny Crosby, the Blind Poetess,
by John Hawthorn.

A brief account of the life of this unusual child of God, together with some hymns and their stories. The brevity of this work in no way detracts from its real value. It is a

delightful bit of information which ought to be treasured by those who love to follow God's hand in His dealings with His own.

64 pages. 7¼x5 inches. Pickering and Inglis, London. 35 cents, net.

J. A. V. G.

The Lutheran Hour, by Walter A. Maier, Ph.D.

A series of radio addresses given during the Lutheran hour over the Columbia Broadcasting System. The messages are distinguished by a deep loyalty to the Word of God and a strong evangelical spirit. They were widely used and blessed of God as they were given over the air, and their ministry is now continued in this permanent form.

324 pages. 7½x5 inches. Concordia Publishing Company, St. Louis, Mo. \$1.50.

H. L. L.

From Genesis to Revelation, by S. Ridout.

This book gives a synoptic view of the entire Bible. It calls for the mastery of the perspective of divine revelation and exhibits the only method of Bible study which fully satisfies the inquiring mind. And further, it is the only method which makes possible the balanced view of revealed truth, the mastery of which will require thought and effort, but most satisfactory results.

261 pages. 7x5 inches. Pickering & Inglis, London. 75 cents.

P. B. F.

The Historical Flood, by Lieut.-Com. Victor L. Trumper, R.N.R., M.R.A.S.

The duties of the author have called him to spend considerable time in that portion of the globe which is known as the cradle of civilization. His interest in archaeology has led him to devote attention to research for evidence that would substantiate the biblical narrative. Realizing that much information regarding the Deluge was available and would be interesting to those who accept the account in Genesis, he has recorded it in pamphlet form. Such plain evidence as is here set forth will make it difficult for modernists to continue to minimize the extent and significance of the Flood. It is only too evident that the Deluge occupies an extraordinary place and made a profound impression upon the histories and beliefs of all ancient people, and that "this profound effect postulates a profound cause." The latest excavations not only suggest a catastrophe of world-wide proportions, but also its destruction of a pre-diluvian civilization far in advance of what the world was to again witness for many years to come.

26 pages. 8¼x5½ inches. Bible Institute Colportage Association, Chicago. 20 cents.

C. H. B.

Come with Me to India, by Patricia Kendall.

This is the latest study of India's pressing problems, and the best one we have read. Its travel style of narration is vivid and interesting, based on personal experience and careful research, as its ample bibliography reveals in the author's appraisal of each work listed. Her aim is to disclose the inner working—and religious warfare—of the so-called Nationalist movement, not a united nation striving for liberty, but a Hindu-Moslem effort to save their backward civilization from modern enlightenment.

Hinduism is shown to be a social disease

disintegrating the people and rendering a strictly Indian empire impossible ever since the sixth century. It has fostered ignorance of fully half its adherents, the women, through child-marriage and child-motherhood, and these have produced a weak mentality besides physical and moral infirmity. They have developed no high culture or philosophy, and what is falsely called their spirituality is an inability to grasp life's realities and to do any constructive thinking.

Gandhi is a fit example, for he is a thorough Hindu. Tagore calls him a mediaeval reactionary, and an Indian jurist describes him as an impulsive fanatic indifferent to facts but obsessed by phantasmagoria. At best he is a shrewd political opportunist, trading on his saintliness and ignorant of his own country's history. Instead of prosperity and peace preceding the British arrival there, as he claims, prolonged violence and bloodshed prevailed, with never a twenty years when war was not raging somewhere. To grant his desired full independence would be madness and most dangerous.

The British have never exploited India, but have wonderfully developed her commerce and industry, financially promoted education there before such a policy was introduced in England, irrigated nearly forty million acres, prevented famines for thirty years by constructing canals and railways to distribute food, and steadily advanced self-government as fast as was safe. Yet Indian agitation is creating dangerous conditions today like those prior to the mutiny. These are facts which Mrs. Kendall uncovers and every well wisher of India should know.

467 pages. 9x6 inches. Charles Scribner's Sons, New York. \$3.50. H. E. S.

Under the Southern Cross, by John Christiansen.

The subtitle, "Pen Pictures of Pioneer Mission Work in South America during Twenty-five Years," gives a better clue to the contents of this interesting book than its title, but even that is too diffused for sharp focus, since the missionary penetration and occupation which it records is limited to the republics of Venezuela and Colombia. Specifically, it exploits the achievements, by the grace of God, of missionaries of the Scandinavian Alliance Mission, and is written with an artless sincerity well suited to carry conviction to the reader. Throughout the spirit of faith, tempered by humility, honors the wonder-working God, who vouchsafes patience, overcomes difficulties, fosters inquiry, gives conviction, and transforms human lives. Its thoroughly evangelical point of view is most refreshing.

222 pages. 8 x 5¼ inches. Scandinavian Alliance Mission, Chicago. \$1.00. J. R. R.

How Peter Became Pope, by William Dallmann.

These lectures by Dr. Dallmann have been printed because of the request of several groups of ministers who heard them in that form. They are valuable for all ministers and Christian workers and give the story of how Peter was gradually exalted to the office of the Pope of Rome. Contrary to the injunction of Peter himself not to "lord over God's heritage," the Romish Church in the course of several centuries enthroned the humble apostle and made his successors head over both Church and State, Christ's vicars upon earth because they were the successors of Peter. The author carefully traces the growing claims of the bishops of Rome from the third century to the time when they were strong enough to enforce the claims of universal supremacy over the churches in the West. The Eastern Church never acknowledged the hierarchical claims of Rome; nor in the fourth century were these audacious claims established, but in the fifth under Pope Leo III we see clearly the ambition of the bishops of Rome to be considered universal bishops, chiefly because they are the successors of Peter, begin to be realized. The author shows that support for these claims were based upon false claims and forged documents. The story is a long one, and we are indebted to Dr. Dallmann for having given to the world the results of his findings.

113 pages. 9x6 inches. Concordia Publishing House, St. Louis, Mo. \$1.00.

G. S.

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RECENT SPECIAL SPEAKERS

Rev. R. M. Honeyman, executive secretary, Montrose Bible Conference, Montrose, Pa.; Rev. Henry Johnson, pastor, Methodist Episcopal Church, Fergus Falls, Minn.; Rev. F. G. Mitchell, missionary to Navajo Indians, Indian Wells, Ariz.; R. W. Porteus, missionary under China Inland Mission; Miss Frances Bennett, Bible teacher, Chicago; Mrs. P. B. Kennedy, missionary to Albania; C. F. Hummel, missionary, Africa; Rev. Joseph T. Larsen, evangelist; Rev. Herman Reich, pastor, the First Church of the Fundamentals, Evansville, Ind.; Miss Elizabeth Knauss, author, lecturer on Communism; Mrs. J. B. Murray, missionary to Indians, Presbyterian Synod of Wisconsin; Miss Aganetha Regier, missionary to China, Mennonite Mission Society; Miss Jennette Tallet, missionary to Guatemala, Central American Mission; Miss Myrtle Zaffke, missionary to Africa; Miss Helena Waterman, Canton Christian College, Canton, China; Mrs. Kenneth P. Landon, Presbyterian Board of Foreign Missions, Siam.

FACULTY AND STAFF ENGAGEMENTS

Dr. P. B. Fitzwater, Jan. 17, First Baptist Church, Wayne, Mich.; Jan. 24, 25, First Baptist Church, Waverly, Ia.

Dr. W. H. Hockman, Jan. 17-19, Bryan University, Dayton, Tenn.; Jan. 20-22, Bob Jones College, Panama City, Fla.

Dr. H. Frammer Smith, Jan. 3-5, First Presbyterian Church, Waterloo, Ia.; Jan. 9, 10, First Presbyterian Church, Wausau, Wis.; Jan. 24-30, First Baptist Church, Muscatine, Ia.

D. L. Foster, Jan. 3, Grace Gospel Tabernacle, Chicago; Jan. 15, annual banquet, Young Married People's Class of North Shore Church, Admiral Hotel, Chicago; Jan. 31, South Park Baptist Church, Chicago.

A. H. Leaman, Jan. 10-24, Gross Park Immanuel Baptist Church, Chicago.

Harold L. Lundquist, Jan. 24, young people's meeting, Cuyler Swedish Mission Church, Chicago; Jan. 31, North Town Baptist Church, Chicago.

J. Guy Jordan, Jan. 24-Feb. 15, evangelistic meetings, Hummelstown, Pa.

Kenneth S. Wuest, Jan. 24, Grace United Brethren Church, Chicago; Jan. 30, Fishermen's Club, North Shore Church, Chicago.

Clarence H. Benson, Jan. 11, Wheaton College Chapel, Wheaton, Ill.; Jan. 12, Sunday School teachers, North Austin Free Mission Church, Chicago; Jan. 27, Sunday School teachers, Albany Park Methodist Episcopal Church, Chicago.

Oscar Lowry, Jan. 10, 17, Wesley Methodist Episcopal Church, Chicago; Jan. 24, First Baptist Church, LaSalle, Ill.; Jan. 31, Christian Church, Whiting, Ind.

W. Taylor Joyce, Jan. 10, Chicago United Rescue Mission.

FOUNDER'S WEEK MUSIC RECITAL

The music recital, presented at 10:30 A. M., Friday, was in truth a substantial demonstration of the work of the Music Course in preparing students of varied musical talent for positions of service in the Church of Christ. Guy C. Latchaw, of the Music Faculty, presided, announcing the following program, which was rendered with fine effect:

Opening Hymn, "Angel Voices Ever Singing" (Sullivan), led by Calvin Beukema, Marian V. Jayne at piano, Mrs. Garner Herring at pipe organ

Prayer, Alfred Holzworth

Offertory, "Meditation" (Massenet), Mrs. Herring

Auditorium Choir, "Wake, Awake" (Christiansen)

Piano Solo, "Impromptu" (Reinhold), Miss Jayne

Soprano Solo, "Arise, Shine" (Scott), "Somewhere" (Helsing), Lucille Saunders

Piano Solo, "Last Hope" (Gottschalk), Willard Stitz

Ladies' Quartet, "His Fullness" (Lucilda Newton), Pearl Galloway, Jean Ferguson, Margaret Pederson, Lucilda Newton

Piano and Organ Duet, "Rhapsody" (Demarest), Carl Porritt, Mrs. Herring

Men's Chorus, "Press Toward the Mark for the Prize" (McGrath)

Piano Solo, Transcription, "Lead, Kindly Light" and "Joy to the World" (Schuler), Grace Shaman

Tenor Solo, "Behold, There Shall Be a Day" (Wooler), "Blessed Jesus, Keep Me White" (Bilhorn), Herbert Farrar.

Closing Hymn, "Channels Only" (Gibbs), led by Mr. Farrar, Mr. Stitz at piano, Mr. Porritt at organ.

CONFERENCE SILHOUETTES

Characteristics of presence, personality, voice, treatment of theme, and so forth, marked each conference speaker. Thus was each separate period assured of variety, an interesting difference to that which has gone before.

Zwemer—tall, erect, active in gesture, vibrant in voice, the scholar's care for preparation, the believer's zeal in contributing to the sum of faith.

Ironsides—open countenance, physically strong, a pleasant voice speaking without strain, enunciation distinct, every evidence of being used to meeting the demands of great auditoriums.

Philpott—"he wist not that his face did shine," his force of presence and increasing action are marvelous agencies for gospel emphasis. The big voice with a large heart in it. The blacksmith of by-gone years hits many sparks from truth's anvil.

Lee—born in South Carolina, schooled to the demands of a great city pulpit, speaks with a command of mellow southern in-

fluences, thinks straight to the heart of his argument, and carries the thinking of his listeners on an avalanche of epigram and logic.

Trumbull—gentle, concise, concerned (as becomes an editor) for exact definitions, assured of his positions, and spiritually urgent in presenting the victorious life.

Scott—tall, angular, deliberate in utterance, thoroughly furnished, informed.

Hanna—in appearance a man of strength, able to endure hardness, careful in utterance and judicious in statement, fervent in spirit, hopeful and assuring.

Harrison—the good physician with "the kindly beaming eye," tall, slim, wrinkled, droll in speech, warming the hearts of all, glorifying a hard job, inspirationally optimistic.

The women? No mere man dare differentiate and distinguish, but the elect sisters who contributed to the programs did honor to womanhood, thrilled the hearts of hearers, and this with no surrender of womanly grace and reserve.

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Alumni Gleanings

Active and Associate Members of the Alumni Association, and all former students of the Institute, are urged to make use of this department for sharing news items of interest with MONTHLY readers in all parts of the world. Please send items promptly, written legibly with full name and address, and kindly indicate year of graduation or last year of attendance at Institute. Address to Editor of M. B. I. Department.

A FELLOWSHIP BANQUET

A conference fellowship banquet sponsored by the Alumni was held during the days of the Wausau, Wis., conference, at which time Dr. Gray gave an inspirational address.

Testimonies to the value of M.B.I. training as preparation for a spiritual service unto the Lord were given by David C. Anderson '18, John T. Anderson '98, Otto R. Anderson '25, Alta R. Colby '10, Mamie Cool '27, V. L. Currier '30, Eva P. Fleming '18, Howard L. Fleming '17, Frederick H. Giles '23, Mary A. Giles '24, Esther Hillegas '25, Harold W. Hillegas '24, Will H. Kielhorn '24, James B. Murray '17, A. F. Perkins '25, Theodore Pfeiffer '17, Beatrice Russell Smith '11, H. Framer Smith '13, L. C. Smith '12, Olga Swanson '25, Emma Tofelt '25, Roma Twist '29.

THE SEATTLE (WASH.) AUXILIARY

Under date of January 23, a letter from David T. Cant '96, announces:

"The youngest child of the Moody Alumni, born and christened in the home of Rev. D. W. Cram '96, Seattle, Wash., sends loving greetings to its great-grand parents on this auspicious occasion. The first substantial repast in the form of a banquet will be administered on the eve of February 5, in commemoration of Founder's Day. Just watch us grow!"

Mr. Cant noted in his letter that, "Somebody remarked in my presence not so long ago, 'There seems to be such a different ring to the messages and spirit of those who come from Moody; it doesn't sound like traffic in unfelt truth; they speak with authority the message of the Book.'"

This comment can be accepted with satisfaction only in the conviction that "our sufficiency is of God."

Anna A. Summer '29, who graduated as a nurse from the Englewood Hospital, Chicago, is now in residence at the Sudan Interior Mission Home in Brooklyn, N. Y., as are also Elsa Thompson '25, and Cornelia Renkema '27, awaiting acceptance and assignment to the African field.

Edward J. Schueler '26, pastor of the United Brethren Church, Burket, Ind., reports the conversion of thirty-five souls in a special meeting in his church, also the salvation of fifteen at the Fairview Church on the same charge. The meetings were under the blessing and power of the Holy Spirit.

Helen Varne '27, is associated with the Covenant Children's Home, Princeton, Ill., where seventy children are given Christian care and training, and are contented and happy.

Ruth Carolyn Benson '28, Tsinchow, Kansu, China, reports church building and the saving of souls in her field, also that much blessing comes from the use of the Announcers Trio gospel music victrola records.



Missionaries in Tsinchow, Kansu (left to right), Elizabeth M. Bain '25, Ruth C. Benson '28, Annie E. Blair '24.

N. Doreen Searle '29, secretary of the December class, has sent out the second annual class letter from her distant part of the vineyard, Lahore, Punjab, India. These fellowship letters must indeed be a source of inspiration to class members, but the items of news are not sufficiently recent to

be quoted in this column when the printed document reaches the editor. The wider Institute family would greatly enjoy reading items of recent news, and it is again suggested that the M. B. I. Department of the MONTHLY be not forgotten.

H. M. Knobloch '27, befriended a convict who later robbed him of clothing and other articles, took his Institute diploma, and then used his benefactor's name in imposing on other people. The impostor was jailed at Milwaukee, and the press told the harrowing tale that "a student of the Moody Bible Institute was sentenced today to one year in the house of correction." Mr. Knobloch journeyed from Chicago to pray with and encourage the man who had wronged him. Classmates and friends have no occasion to fear that Mr. Knobloch has "fallen from grace." He is busy in the Master's service in Chicago.

W. H. Sargent '93, writing from Lydonia, Lydford, Devon, England, expressed great interest in the coming Founder's Week Conference, which he had hoped to attend, but hesitated to take the winter voyage. He has frequent opportunity to preach the gospel, and takes great delight in holding up the way of the Cross as the hope of man's salvation.

Ivy E. Craig '19, Mt. Silinda, S. Rhodesia, S. Africa, sends a monthly letter to friends in the homeland reporting progress, and giving many incidents of a thrilling nature: revivals witnessing many conversions; explaining the eclipse of the moon to the natives; miraculous deliverance from a venomous serpent; the out-reach of the gospel into other communities. Forget not to pray for Miss Craig.

Harry Beckman '15, Owensboro, Ky., is making full proof of his ministry. When not caring for his part-time pastorate he is out in evangelistic work. He specializes in work for young people, and makes much use of the crayon for giving the gospel in pictures. He recently assisted Rollo W. Bishop '29, in a fruitful meeting at Grand View, Ind.



Harry Beckman's Booster Chorus at Grand View, Ind.

Moody Bible Institute Monthly

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Fred W. Postma '27, 249 S. Fourth Ave., Beech Grove, Ind., entered upon the pastorate of the First Baptist Church at that place on January. His pastorate at Fairmount, Ind., was blessed in the salvation of souls, and he asks that his friends pray for the blessing of God to rest upon the present ministry.

Emma M. Mathys '29, Kijabe, Kenya Colony, Africa, reports in a recent letter the custom of the native young men in the selecting of a bride, the betrothal, and the ceremony of marriage. The sweet and beautiful Christian rite of matrimony is afterward sought by most of these when they accept Jesus as their Saviour.

Irving Dunlap '09, and Mrs. Dunlap (Iva P. Guiley '07), Changsha, Hunan, China, have had the harrowing experience of seeing the devastation wrought by banditry, war, and, last but not most pitiless, flood. "All through Central China the coming six or eight months will be very hard for a great majority of the people." Let these faithful workers have a place in intercessory prayer.

Mrs. Wm. M. Baird (Rose Fetteroff '16), Pyengyang, Korea, is bereaved in the death of her husband, Dr. Baird, who was called home November 28, 1931, after forty years of service in Korea under commission by the Presbyterian Board. Mrs. Baird will continue her ministry as a Bible teacher in the Bible institute of the mission.

Rev. F. C. H. Dreyer '94, and Mrs. Dreyer (Gertrude C. Walter '96), 4 San Lane, Chefoo, N. China, have been spending some time at the New Mission Home, Shanghai, having part in council meetings regarding the work in that part of the world. On their return to their home, they were expecting to visit their daughter, Edith, and the Torreys at Tsinan.

Albert S. Reitz '18, and Mrs. Reitz (Elsie M. Oehmcke '18), in connection with the many activities incident to the pastorate of the First Baptist Church, Inglewood, Calif., are seeking to encourage the practice of quiet and trustful waiting upon God. They are convinced that there is much more to effective service than merely being busy in the field of service. This potent doctrine, so effectively presented by Andrew Murray, is still timely and needed.

Joseph Keating, Jr., '18, Trenton, N. J., superintendent of the City Rescue Mission, has had the privilege of furnishing employment to many men during the winter by getting permission to supervise the demolition of the old State School for the Deaf. The sale of the materials carried forward the supplying of food for families and the payment of a fair wage for the work. The mission work is progressing in an encouraging manner.

W. E. Craighead '18, writing from Galatz, Rumania, gives a vivid account of present conditions, reporting both the shadows and the encouraging aspects. We quote: "Facing dark, atheistic Russia along a frontier of four hundred miles, the Black Sea at one end and Poland at the other, Bessarabia stands between the spiritually dead Russia and the Christians of other nations. For a ten-year-old mission field containing only ten thousand believers,

Bessarabia is advancing along this front at a steady pace. Notwithstanding foes within and without, this year's report of more than sixteen hundred baptisms is the best we have had thus far."

Laura Moyer '30, is happily employed in work with Italian children and young people of the Italian Church of the Brethren, Brooklyn, N. Y. "Our work is growing even amid persecutions, and when a Catholic is converted he becomes a very strong believer and a spreader of the good news."

G. A. De Flon '98, has spent many fruitful years in the evangelistic field, in propitious and unfavorable circumstances alike holding out the Word of life. Recent months have been marked with great difficulty, but, "I will keep busy for our dear Lord and Saviour," says this Christian soldier. He was engaged in November at Aldrich, Mo.

BORN

To John Rediger '23, and Mrs. Rediger (Florence Mintz '23), a son, William Lowell, January 6, Lafayette, Ind.

To Bernie G. Osterhouse '25, and Mrs. Osterhouse, a son, Robert Alan, January 23, Kane, Pa.

To Roscoe F. Wilson '19, and Mrs. Wilson '18, a son, Roscoe Jerome, September 23, 1931, Hammond, Ind.

MARRIED

Charles H. Drake and Mary Amelia Turnbull '26, January 12, Rocky River, Ohio.

Robert E. Jensen '28, and M. Lavina Setterberg '31, January 20, Wheaton, Minn.

William M. Moore '29, and Audra L. Wood, January 15, Fairfield, Ind.

John T. Yost '30, and Bessie Ruth Brewer, January 3, Chicago.

A CORRECTION

Incorrect information resulted in the announcement last month of the marriage of former students, John Oost and Mary E. Brewer. Apology is duly presented for any embarrassment that may have resulted to these friends. The marriage of John T. Yost and Bessie Ruth Brewer, as noted above, was the intended announcement.

AT REST

Rev. Charles F. Robel '91, after an extended illness, entered into rest January 9, 1932, at Des Moines, Ia. His active ministry was chiefly in Y. M. C. A., evangelistic, and pastoral work. A wife and six children are bereaved in his going, but rejoice in the Christian hope.



Used successfully for Nasal Catarrh, Colds, Sinus Trouble, Acute Bronchitis, Headaches, Laryngitis, Bronchial Asthma, Head Noises, Hay Fever, Catarrhal Deafness, Hoarseness and Mucous Accumulations. Home treatment just as effective. Rigid money-back guarantee. If quick relief not obtained, "You have best remedy I ever tried for Chronic Bronchitis," says J. Ranney, N. Y. "Find myself practically free from Asthma and Catarrh," says A. C. Thompson, Minn. "My Catarrh and Bronchitis seem to be breaking up," J. H. Hines, Calif. "Have Sinus Trouble and

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find your treatment to give great relief," writes Mrs. Gagner, Miss. "Klauser treatment for Nasal Catarrh giving satisfaction," says M. Philan. Relieves congestion. Loosens phlegm. Soothes irritation. Breaks colds. Clears head. Works quickly. Easy and pleasant to use. No sickening medicines. No choking pills. No fussy vaporizers. No bother. No inconvenience. No opiates or habit forming drugs. Beneficial fumes penetrate and reach very seat of trouble. Get further details. Write for FREE book. Filled from cover to cover with valuable information. Send name and address today.

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THE MONTHLY PROGRAM

It is the intention of the MOODY MONTHLY to reproduce each month in the radio section the schedule of the W-M-B-I broadcasts, giving not only the hours of regular programs, but any special speakers and musical features which are planned for the coming month.

Readers of the MONTHLY who live at such a distance from Chicago that they are not able to receive the daytime broadcasts, will be interested in the four midnight hours each week, Monday, Tuesday, Wednesday, and Friday nights, from 12:00 to 1:00 o'clock.

Sunday, March 6, 13, 20, 27

- 1:30 P. M.—Gospel Service in Spanish, Jose Bonilla
- 2:00 P. M.—Gospel Service in Italian, Rev. A. F. Scorza
- 4:00 P. M.—Radio Service of Bible Exposition with Prayer and Praise*

Monday, March 7, 14, 21, 28

- 7:00 A. M.—Morning Worship Period
- 10:30 A. M.—Devotional Hour, Announcers Trio, Edna Stephenson
- 12:00 M.—Noonday Loop Evangelistic Service
- 1:00 P. M.—Organ Program
- 1:30 P. M.—"Continued Stories"
- 2:00 P. M.—Special Program*
- 2:30 P. M.—"I Cried, He Answered," Howard A. Hermansen
- 3:00 P. M.—The Book Table, Music
- 3:40 P. M.—Gospel Service in Greek, Rev. John M. Yannicks
- 12:00 P. M.—Midnight Hour*

Tuesday, March 1, 8, 15, 22, 29

- 7:00 A. M.—Morning Worship Period
- 10:00 A. M.—Parents' Bible Story Hour, Melvin M. Seguire
- 10:30 A. M.—Missionary Hour, John R. Riebe
- 12:00 M.—Noonday Loop Evangelistic Service
- 1:30 P. M.—"Continued Stories"
- 2:00 P. M.—Question Hour, Wendell P. Loveless*
- 3:00 P. M.—Radio School of the Bible, Rev. W. Taylor Joyce
- 3:30 P. M.—Swedish Service, Prof. Carl Hanson
- 12:00 P. M.—Midnight Hour*

Wednesday, March 2, 9, 16, 23, 30

- 7:00 A. M.—Morning Worship Period
- 10:00 A. M.—Shut-in Request Program, Announcers Trio, Miss Stephenson, Lillian Johnson
- 12:00 M.—Noonday Loop Evangelistic Service
- 1:00 P. M.—Organ Program
- 1:30 P. M.—"Continued Stories"
- 2:00 P. M.—Special Program*
- 2:30 P. M.—W-M-B-I Weekly Prayer Service
- 3:00 P. M.—Sunday School Lesson, Iris Ikeler McCord
- 3:30 P. M.—Russian Service†
- 12:00 P. M.—Radio School of the Bible, Mr. Joyce

Thursday, March 3, 10, 17, 24, 31

- 7:00 A. M.—Morning Worship Period
- 10:00 A. M.—Parents' Bible Story Hour, Mr. Seguire
- 10:30 A. M.—Story Hour, Mrs. McCord*
- 12:00 M.—Noonday Loop Evangelistic Service
- 1:00 P. M.—Organ Program
- 3:00 P. M.—Radio School of the Bible, Rev. Kenneth S. Wuest
- 3:30 P. M.—German Service†

Friday, March 4, 11, 18, 25

- 7:00 A. M.—Morning Worship Period
- 7:15 A. M.—Morning Glory Club for Boys and Girls
- 10:30 A. M.—Radio School of the Bible, Mrs. McCord
- 12:00 M.—Noonday Loop Evangelistic Service
- 1:00 P. M.—Organ Program
- 1:30 P. M.—"Continued Stories"
- 2:00 P. M.—Home Hour, Mrs. McCord
- 3:00 P. M.—Radio School of the Bible, Dr. H. Framer Smith
- 3:30 P. M.—Danish-Norwegian Service, Professor Hanson
- 12:00 P. M.—Midnight Hour*

Saturday, March 5, 12, 19, 26

- 7:00 A. M.—Morning Worship Period
- 10:30 A. M.—Church School Hour
- 11:00 A. M.—K. Y. B. Club, Mr. Seguire
- 11:30 A. M.—Jewish Sabbath Service, Rev. Solomon Birnbaum, Anna Kaminsky, Alexander Kaminsky
- 12:30 P. M.—Organ Program
- 1:30 P. M.—Special Program
- 2:00 P. M.—"Mother Ruth" Period for Girls
- 2:30 P. M.—Musical Program, Announcers Trio, Jeduthun Ensemble
- 3:15 P. M.—Plain Talk Period, Mr. Loveless

*Dr. William L. Pettingill, March 16-27.

†Lithuanian Service alternate Wednesdays. Holland Service alternate Thursdays.

LETTER WEEK

The annual "Letter Week" at W-M-B-I was conducted from January 3-9. During this week each year the radio friends, especially those who have not written to us during the past year, are urged to send a letter, or post card, or telegram to W-M-B-I, expressing themselves concerning the radio programs.

This year nearly 10,000 communications were received, representing forty-three states, and the District of Columbia. Also we received reports from practically every province in Canada, from Mexico and New Zealand.

A great number of reports were received from those who have accepted Jesus Christ as Saviour through hearing the gospel message over the air. Many letters from believers told of new light and inspiration received from a study of the Word of God through the leadership of the radio speakers and teachers. Many testified to a deepening of spiritual life and trust in God through the messages given. It is obviously impossible to reproduce many of these echoes from "Letter Week," but a few follow:

"I am glad to have the opportunity to express my deep appreciation of the programs of W-M-B-I. I feel I never can thank God enough for your faithfulness in sending out the blessed gospel. It brought me to Christ and eternal life, and enabled me in turn to tell the glorious story to my whole family and, praise the Lord, they all believed!"

Another letter states:

"Just want you to know how much I have profited by the different broadcasts over your station. Many, many happy hours I have spent listening to the messages and following the different classes. My own stubborn will was broken through hearing the Word of God over the air, and three years ago this February I accepted Jesus Christ as my personal Saviour. No wonder I praise God for the radio!"

One friend writes:

"This is my reply to your 'Letter Week' call. W-M-B-I is an old friend to me, a faithful, dependable one, to whom I can always go for a word of cheer and never be disappointed. I could never 'count the blessings' received from its messages during the years it has been on the air. I have 'grown in grace' through its teachings, and have come to a fuller, deeper understanding of my Father's Word and His will in my own life. My prayer is for your continued blessing and guidance."

We heard from another who has been helped:

"Yes, I, too, with countless others can say, 'Thank God for station W-M-B-I,' for although I was trusting in my Saviour for my salvation long before I ever tuned in your station, it was through the preaching and teaching received there that made me realize the spiritual blessings that are mine in Christ Jesus. You have illuminated the pages of Holy Writ by teaching me to rightly divide the Word of Truth."

Moody Bible Institute Monthly

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